The
CHRISTIAN CENTURY
A Journal of Religion

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How Christian Missions Feels to a Jew
By Samuel S. Cohon

Communism Offers Salvation
By Edward Shillito

Forgotten Puerto Rico
By Hubert Herring

Deluded Women
An Editorial

DECEMBER SURVEY of BOOKS

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In This Issue

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The CHRISTIAN CENTURY

December 6, 1933

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Calendar of Coming Events

Dec. 6. Denver university student council, luncheon for Sherwood Eddy, Brown Palace hotel, Denver.
Dec. 6. Women's presbyterial society First Presbyterian church, Detroit.
Dec. 6. Florida Baptist convention, Pensacola.
Dec. 6, 7. Special session Federal council of churches (President Roosevelt to speak), Washington, D. C.
Dec. 6, 8. Methodist Episcopal Chicago area council meeting, Chicago Temple and adjacent hotels.
Dec. 7-8. Foreign missionary conference, Indianapolis.
Dec. 8-10. Older boys' Y.M.C.A. conferences, northwest Washington and southwest Washington, Tacoma.
Dec. 10. Universal Bible Sunday.
Dec. 11. United conference on evangelism, Greater Boston federation of churches, Church of New Jerusalem, Boston.
Dec. 12. Annual meeting Minnesota federation of churches, Y.M.C.A., 12:15 p.m., Minneapolis.
Dec. 12-13. Executive committee meeting, Northern Baptist convention and board of missionary cooperation, LaSalle hotel, Chicago.
Dec. 13-15. United foreign missionary conference, Philadelphia.
Dec. 15-17. Older boys' Y.M.C.A. conferences, Willamette valley and Columbia river districts, Salem, Wash.
Dec. 15-17. Mid-year meeting, college of bishops, Methodist Episcopal church south, St. Louis.
Dec. 27-29. All-South Baptist young people's union conference, Nashville.
Dec. 27-Jan. 2. American association for advancement of science, Harvard university and Massachusetts institute of technology, Cambridge, Mass.
Dec. 31-Jan. 7. National convention of evangelists and Christian workers. Russell Conwell Baptist temple, Philadelphia.
Jan. 3-5. Annual conference of Foreign Missions. Conference of North America, Garden City, L. I.
Jan. 4-12. Addresses by L. Foster Wood of Federal council's commission on marriage, Massachusetts federation of churches, Boston and other Massachusetts cities.
Jan. 14, 15. Addresses by Harry F. Ward, council of churches meeting, Seattle, Wash.
Feb. 20. Midwest conference on church music, Northwestern university, Chicago.

In This Issue

(Continued)

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Coming Issues

Does the city pay too much for its food? Yes, says Dr. Arthur E. Holt in "Urban Consumers and the Martyr Role"—and tells why!

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The CHRISTIAN CENTURY

An Undenominational Journal of Religion

VOLUME L CHICAGO, DECEMBER 6, 1933 NUMBER 50

EDITORIAL

THE President's decision to bring Mr. Welles home from Havana is wise, hard as it will be for a certain type of flag-waving patriot to swallow. It is hard, too, on Mr. Welles, but it should not disbar his future and great usefulness in the state department or in other fields of government service. Mr. Welles, as was said in these pages last week, is a man of real attainments who had simply been maneuvered into a position in Havana where he could no longer function to any satisfactory end. Whether Mr. Caffrey will do any better remains to be seen. We wish his record in Colombia were more reassuring. In the meantime, Mr. Roosevelt's declaration that the United States now means to play a waiting game until there is a government in Cuba "in which the Cuban people demonstrate their confidence" introduces another indefinite element into an already too indefinite situation. How are the Cubans to make this demonstration? And who is to judge when they have? However, the President's act in transcending all petty considerations of prestige and bringing Mr. Welles home should be accepted by the Cubans as additional evidence of genuine good will. Cannot there now be brought forward at the Montevideo conference some proposal for action under united Latin American auspices that all parties could accept and that might open a way to a solution of problems which, left to themselves, Cubans and Americans seem completely unable to solve?

Toward a New Deal In Cuba

Christian Germans Oppose "German Christians"

IT IS difficult to keep up with the rapidly changing current of events in the German church. One thing that is clear in this maze of nazi "instructions," clerical protests, official suspensions and counter-charges, is that the volume of opposition to the government's program of domination over the church has already swelled from a whisper to a roar. The ministers who were suspended at the time of the election have been restored to office, but two more have been suspended. Three thousand non-nazi clergymen publicly, in their pulpits, prayed for the victims—and for the church in this crisis! A radical group in Thuringia urges Bishop Hossenfelder to define his policy more sharply and to enforce it against all recalcitrants more ruthlessly. Large reinforcements to the protesting element have appeared in Bavaria and Wuerttemburg. Three hundred young ministers, mostly veterans of the war, have organized an "emergency federation" to oppose the alterations of creed and custom that are urged in the interest of a nationalistic Aryan church, and the bishops of many districts are supporting them. Three Tuebingen professors of theology have withdrawn from the German Christian movement. Bishop Schoeffel of Hamburg, a sympathizer with the protesters and a friend of Bodelschwingh, has been forced to resign from the central council of the reich church.

The Spirit of Luther Is Waking

A GENERAL meeting, at Weimar, of the district leaders of the German Christians passed resolutions dodging the most important issues—the question of the status of Jews in the church and the elimination of the Old Testament—but affirming determination to stand firmly by the "leadership principle," which means, in this connection, to give unquestioning allegiance to Hossenfelder and Mueller as these give unquestioning allegiance to Hitler. "The German Christian movement," they say, "is based on the gospels in their unadulterated form." Unadulterated with what? Semitism, one suspects; and gentleness and meekness and whatever else tends to divert attention from "not peace but a sword" and the whip of small cords. Reichsbishop Mueller says with one breath that the Bible and the creed will remain the foundation of the church, and with the next that "with Hitler we will build a new German church," and that those who obstruct the nazification of the church are "criminals against the unity of the German nation." If anything of Luther's temper remains among his spiritual heirs, it will have opportunity to express itself; and there are multiplying signs that that temper is not lacking. It is

finding its courage and its tongue. Why not have a diet at Worms—surely some conclave could be assembled that would be a sufficiently close counterpart of an imperial diet—and call the leaders of the new protestants before the supreme head of the state and demand that they recant? They would doubtless reply in the familiar words: "Hier stehe ich. Ich kann nicht anders."

Mr. Roosevelt and Liquor Control

HAVING been instrumental in doing away with the eighteenth amendment, the President gives another evidence of the realistic quality of his mind by insisting that the wholesale end of the revived liquor business—distillers, brewers and importers—shall be brought under the most drastic sort of federal code control. Mr. Roosevelt had much to say, a few months ago, about the rights of the states in handling the liquor traffic. But now that December 5 is here, and many of the states give no evidence of desire to bring the business under anything more than a transparently hypocritical system of sales control, the President recognizes his social and political responsibility, and will attempt to discharge it by holding the source of liquor supply in the hands of the federal authorities. The codes, which have been written by the combined NRA and AAA forces after rejecting the proposals of the liquor interests, provide for a federal alcohol control administration, with power not only to control all trade practices but prices as well, and with permit regulations which can whisk a distillery or a brewery out of business at the vote of the federal authority. The provisions of these three codes go much farther in the direction of iron-clad government regulation than any hitherto adopted. Mr. Roosevelt and his recovery aids deserve great credit for braving the storm which their insistence on such regulations may provoke. Nor should it be overlooked that this insistence constitutes a tacit acknowledgement that the liquor business, in all its forms, requires special handling, and that the states cannot be depended on to measure up to the requirements of the situation.

Liquor Advertising and the Tugwell Bill

ONE of the instructive episodes in connection with the writing of the liquor codes has been the excitement of the manufacturers and importers over the provision to apply immediately the restrictions of the so-called Tugwell bill, yet to be enacted, to the liquor industry. It is apparent that the liquor interests still hope to use this provision as a means of rousing all American big business to their aid in forcing the revision of the codes. The Tugwell bill (it should rather be called the Copeland bill, if legislative precedent were followed), as readers of The Christian Century know, attempts to bring up to date the old food and drug act passed in the administration of Theodore Roosevelt. One of its sections provides that the same protection which now exists against untrue and misleading statements on the labels of commodities shall be extended to the advertising of those commodities. Since sales depend far more on advertising than on labels, the need for such a protection of the public is clear. But the distillers, the brewers and the importers of liquor have been thrown into a frenzy by the prospect that these provisions will be applied to them. And no wonder! With cigarettes now being advertised as a cure for everything from the blind staggers to incipient insanity, it takes little imagination to conjure up the sort of liquor advertising that, in the absence of such precautions, would deluge the nation. Give a high-powered advertising agency—say one of those that has promoted the report of "scientific tests" to display the world-shaking differences between shaving lathers—a chance to go to work on the long-disputed therapeutical values of beers, wines and whiskies, and the result might easily provoke a social catastrophe. We trust that nothing will induce the President to strike the Tugwell provisions out of the new codes, and that nothing will hold back congress from enacting that bill into a law covering all other food, drug and drink industries.

Maryland Can Compel Military Training

MILITARY training as a required subject for students in state universities gained no support from the decision of the United States supreme court in the case of Ennis Coale versus the University of Maryland, though the effect of the decision is that Mr. Coale's expulsion as a conscientious objector stands. The federal court agreed with the counsel for the state that a student's right, if any, to attend a state university rests upon his rights as a citizen of the state rather than of the United States. It therefore refused to take jurisdiction in an appeal from the decision of the Maryland court of appeals upholding the compulsory drill rule. It will be remembered (see The Christian Century, February 8, 1933) that Mr. Coale, a Methodist, entered the university after stating his objection to military training and requesting exemption, and after being told by the president that exemption was granted to those who objected on religious grounds; that exemption was subsequently refused on the ground that the precedent was granted only to Friends; and that he was expelled. Judge Ulman found no essential difference between the position of the Friends and that of the Methodist Episcopal church, in regard to war, as evidenced by a resolution of the Methodist general conference of 1932, and granted a mandamus restoring Coale to his place in the university. The Maryland court of appeals reversed Judge Ulman in an opinion chiefly notable for its inclusion of a wide range of material not covered by the evidence, including the allegation that Coale's real motive was not religious or conscientious but a desire to join the committee on militarism in education "to defeat the government in an attempt to be ready for war if forced upon the country." (See The Christian

Century for July 12, 1933.) The federal supreme court's decision is, in the opinion of The Christian Century, a sound legal decision, in spite of the fact that it lets an injustice stand without remedy and leaves compulsory military training enjoying a status in Maryland that it ought not to enjoy anywhere. It was right to say that this was a matter for the state courts to decide, even if they decided it wrong.

Gold, Silver and Peanuts

THIS question of currency and coinage is very tricky and puzzling. One of the bright young newspaper men who make medicine for the sound-money editors argues that we might better take peanuts as the basis for our currency, absurd as that would be, than "tamper with it for the benefit of the silver producers," because last year the country produced only six million dollars worth of silver against twenty million dollars worth of peanuts. After the laugh has subsided, it begins to appear that the argument is a little confused. If silver is inferior even to the patently preposterous peanut because less of it is produced, how does gold rate by the same scale? There are a good many commodities that we produce a great deal more of than of gold. Last year the total output of gold was a little more than of peanuts, to be sure, but not much more, and vastly less than wheat, steel, tobacco, cotton, or a score of other products. In fact, during the last ten years the United States has not produced enough gold to supply the domestic demand for use in manufactures and the arts, to say nothing about coinage. We do at least produce our own peanuts. Granting that silver ought not to be made the measure of value "for the benefit of silver producers" because there is too little of it, would it, or would it not, follow that our trickling stream of gold ought not to be employed as a measure of value for the benefit of gold producers? And if, as the genial journalist's persiflage about peanuts and silver suggests, the essential qualification of a standard of value is that it shall be something that we produce an immense amount of, it would be easy to say something in favor of the commodity dollar, proposed long ago by Professor Irving Fisher and more recently by Mr. Warren, which has for its basis practically all the important commodities that we produce. This is not an argument against the gold standard; not at all; merely a hint that some of the popular arguments for it have a disconcerting backfire.

Where Is the Vaunted French Realism?

AFTER protesting publicly that she would have no dealings with Germany save through negotiations conducted in the full knowledge of the League of Nations, it now comes out that Herr Hitler and the French ambassador at Berlin are well along the road toward some sort of special understanding between the two nations. The discovery of these secret negotiations is not something to be decried; indeed, it is the first evidence for some time of the actuality of that realism which the world has been assured is the mark of French politics. In both external and internal affairs, French statesmanship has recently been guilty of extreme romanticism. France's foreign policy, based on the maintenance of a perpetual "iron ring" around Germany, is already falling to pieces. The United States bolted at the ring's first appearance; Italy soon followed; now even Great Britain shows that she cannot be relied on to maintain it. Even more apparent, however, has been the lack of realism in recent French internal politics. Cabinet after cabinet has been set up only to be knocked down, and there seems to be no more expectation that the latest premier, Camille Chautemps, can maintain a lasting government than there was that Sarraut, Daladier, Paul-Boncour or Herriot could do so. Apparently, in order to survive a French government is expected to maintain all the expenditures in the present fantastically unbalanced budget, holding the currency, the army and navy, and the vast bureaucracy at their present levels, without increasing taxes! As that is a miracle which no cabinet can perform, government has become a whirligig, with new premiers scarcely having time to get beyond the revolving doors leading to the seat of power before they find themselves once more deposited in the street. One would think that "realistic" France would note the resemblance between this reduction of parliamentary government to impotence, and what went on in Italy and Germany before the advent of Mussolini and Hitler.

The Undermining of Civilization

THE kidnaping and murder of Brooke Hart at San Jose, California, was a shocking crime, even to a nation already roused to a high emotional pitch by the growth of the kidnaping evil. The lynching of the two confessed murderers by a mob estimated to have contained almost a tenth of the population of San Jose was even more shocking. But the action of Governor Rolph of California, in announcing that he would pardon anyone arrested for participating in the lynching, which he called "a fine lesson to the whole nation," is more than shocking. It is evidence of the readiness of a high public official to tamper with the very foundations of civilization. It may be possible to comprehend, if not to condone, the surge of mass anger, the demand for instant action, that eventuated in the lynching. It is not possible to comprehend the mind of a governor who is ready to encourage mob action as a method of dealing with serious crime. Resort to lynching is always a sign of lack of faith in government. In this case, however, nobody alleged that there was the slightest likelihood that the criminals would escape the legal punishment for their act. Left in the hands of the law, the death penalty would have been imposed and carried into effect. Instead, the mob intervened to show its contempt for the law, and the governor then stepped forward to glorify the mob. While these words are being written the newspaper headlines tell

us that Maryland's Governor Ritchie has just ordered state troops into Somerset county to arrest the white leaders of a lynching mob whom the sheriff and local authorities refused to apprehend. This action will help to steady the public confidence in civilized procedure which Governor Rolph's irresponsible language tends powerfully to break down.

Land and Bread!

CIVIL war again threatens China. But this time the threat carries with it the prospect of a social as well as a military and political upheaval. The center of revolt is the southern province of Fukien, now held by that 19th Route army which won world fame by its defense of Shanghai against the Japanese. The revolt is directed against the Nanking government which, now that T. V. Soong has withdrawn, is devoting all its resources to the anti-communist campaign led by General Chiang Kai-shek in central China. At this early stage, it is not necessary to take the revolt too seriously. But its possibilities are serious. If it makes common cause with the communists in central China—as some correspondents are predicting it will—it will give the bloc of communist provinces an outlet to the sea. If then it absorbs the Canton area, as would seem almost inevitable, it would make the bloc of provinces under communist, or at least radical, control by far the largest portion of China.

It will be well to await further developments before commenting on these political and military aspects of the Fukien revolt. But there is another aspect which deserves immediate consideration by thoughtful westerners. That is the platform on which the revolt has been proclaimed. According to the New York Times, the declaration of independence proclaimed in Foochow, the Fukien capital, "ordered the abolition of all land titles and taxes and the redistribution of land in accordance with the needs of each family." The New York Herald-Tribune, in a briefer dispatch, states that the revolt demands "a revolutionary change in the present system of land tenure." Evidently this outbreak is but another incident in the uprising of the dispossessed which, since the bolsheviks raised their slogan in Russia in 1917, "Land and bread!" has been sweeping around the world.

How much longer will the people of the west fail to sense the rise of this revolutionary temper among the farmers of the world? It was the demand of the Russian farmer for land which toppled tsardom. The land issue lay at the bottom of the Mexican revolution —still lies there, in fact, a portent of revolutions to come. Hitler's speedy effort to deal with the issue of farm land tenure in Germany has already been commented on in these pages. America is still a long way from the revolutionary mood, but while there is no parallel between our case and those cited, the unrest of the American farmer is fast becoming a major factor in our national life.

Even more ominous is the prospect in the orient. Why does the Japanese militarist find a ready support for his program of imperial expansion in Manchuria? Why does the gigantic Mitsui house find it expedient to distribute thirty million yen to a foundation for agricultural relief? The answer in both cases is found in land. Why does the Indian peasant regard the present administration of his country as a device for his own exploitation? Why is he so generally in hopeless debt? The answer again is found in land. Why has communism been able to make such inroads in China, despite the savage treatment accorded communists when apprehended? Why do the other reforms which the authorities attempt fail so largely to interest or satisfy the masses? Land!

Our western churches are deeply exercised over the outlook for their missionary efforts, especially in the far east. But what church, or how many church leaders, have dared to face this issue which fills the minds of those among whom they desire to carry on mission work? Mr. Shillito, in the article published elsewhere in this issue, declares that "bolshevism has come to the common people as the offer of a way of salvation." Salvation from what? In terms of that victimized Chinese farmer, salvation from the money-lender, salvation from the landlord, salvation from the tax-squeezer. And that is precisely the salvation which the embittered Chinese farmer—and 85 per cent of China's millions are farmers—longs for with all his heart and soul!

What part does this cry of the desperate dispossessed for land play in the thinking of the churches as they contemplate the Christian missionary enterprise? At the recent series of united missionary meetings that great-souled apostle, Bishop Roots of Hankow, read an appeal for more missionaries to aid China in improving life in her villages. Although political exigencies made it seem wise for the bishop to present that appeal without naming its authors, he assured his hearers that they were Christians who "sit in the seats of power" in China today. So unmistakably was the identity of the writers disclosed in the text of the letter that anyone at all familiar with China must have known that the description was correct. The writers do indeed sit in the seats of power; the very top seats. Nor it is a light matter that those occupying such a position, and joining in this call for more missionaries, should be, as the bishop declared, devoting a part of each day, through prayer and Bible study, to search for the will of God.

It would be nothing short of profane to question in the slightest degree the reality of this search, or withhold any particle of sympathy from these Christians who are attempting the enormously difficult task of at once ruling China and serving Jesus Christ. But what does the recent record show? It shows that, during the very period when the "seats of power" have been thus occupied, the policy of the government has become more and more concentrated on one single end, and that the ruthless extermination of communism. Not only through one military expedition after another, but by ceaseless executions of students, city la-

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borers and farmers suspected of the red taint, the nation has been drenched with blood. This policy has brought the government to bankruptcy without diminishing the growth of the communist movement. Yet it still goes on, and these Christians who sit in the seats of power have fixed themselves, in the Chinese mind, as the persons most determined that it shall continue to go on.

This is not written with any lack of appreciation of the problem confronting the Nanking leaders. The communist movement seeks to overthrow the Nanking government. Communists proclaim themselves the sworn enemies of Christianity and Christians. Horrible tortures have been inflicted on some Chinese Christians by communists. All these things are true. But the present policy of Nanking, making itself a scourge to communism and communists above every other end, is calculated—because of the very presence of Christians in its seats of power—to make Christianity appear the moral endorser of the principle of fighting fire with fire, of dealing with enemies through the sword. Is that the will of God?

Who are these Chinese communists? The press talks darkly of emissaries from Moscow, and undoubtedly there are large numbers of leaders and agitators who have drunk at the Russian fountain-head of revolution. But the mass is simply a horde of poor devils who have been dispossessed of their land, forced into tenantry of a most degrading sort, delivered into slavery to money-lenders (often by means of debts which have accumulated interest from generations past), and now strike out blindly, savagely, with the ferocity of the ignorant and the terrorized, in the chance of snatching some hope out of life. And the reason this blind, ignorant mass has proved open to the communist gospel, has maintained the communist cause despite all the campaigns of Chiang Kai-shek, is because they grasp the single fact that, in all the welter of communist propaganda, there is the promise of land.

Now it would seem fantastic to suppose that, under such a state of affairs, any movement can hope to play a significant part in the life of China today without dealing with this question. Yet that is exactly what Christian missions has been attempting to do! It has filled the west with warnings of the growth of the communist peril in China, but it has scarcely dared to breathe a whisper concerning the basic issue which has made communism grow. Even the Laymen's report, supposedly so far in advance on the radical wing of the missionary movement, skirts all about the matter of land, and ends by warning the missionaries that, at the point where landlord and tenant come to issue, "it is certain" that they must take no part. Agricultural missions, for all their valuable development, when all is said and done confine themselves in the main to promoting methods by which country villages may be made more sanitary and farms more productive.

The problem which any movement seeking the allegiance of men's souls faces in the far east goes far deeper than cleaning village drains and doubling the amount of wheat to be harvested per acre. And while Christians "in the seats of power" who daily seek "the will of God" are dealing with the problem by trying to slaughter those who support its communist solution, the timidity of the churches and the missionary leaders is fastening on them an identification which they will one day rue. It may be that the Christian missionary enterprise does not yet see its way to a final solution of this issue presented by the dispossessed millions of Asia. But surely it is not content to become allied, by inaction and implication, with the policy of bloody repression which now constitutes the anti-communist movement! Surely it has some other word to give the millions who seek escape from land-peonage than that their listening to the promises of communism puts them outside the pale!

Yet where is that word? Perhaps we heard its first faint utterance in these pages three weeks ago when Dr. E. Stanley Jones said that missions in "the future will demand social reconstruction." It is to be hoped that Dr. Jones will not delay amplifying that statement, but even as it stands it is by far the most important position yet assumed by any missionary leader. For social reconstruction, in terms of the oriental nations in which the Christian missionary enterprise is now most severely tested, must be in the most literal sense "from the ground up."

Deluded Women

CONSIDERABLE merriment was observed among the motion picture men at the recent code hearings in Washington when a bevy of women, accompanied by a representative of the Hays office, appeared and spoke. These women represented a number of the women's clubs of America. Presumably they were there to represent the public. But their speeches soon gave evidence that, consciously or unconsciously, they were echoing the Hays office. For all spoke to one point: the evil of double features. This is the practice, recently widespread but now waning, of showing two feature pictures on a single program. The women had nothing to say about block-booking or blind-selling, nor about the exhibitor's right to buy in an open market, nor about the domination of the neighborhood and small-town theaters by the first-run big theaters of metropolitan districts. With strange unanimity they confined their speeches to an attack upon double features!

Apparently these women did not know that the reason why the motion picture trust objects to double features has nothing to do with the contents of the pictures. It objects because when an exhibitor runs such a program he secures only one feature from the trust at the regular feature-rate cost and the second feature at a greatly reduced price. Moreover, the second feature eliminates the possibility of the exhibitor's buying three or four of the trust's short reel subjects. Often, too, the second feature is purchased from one of the independent companies which the trust is fighting. The whole point at issue, in other words, is keeping up prices and keeping control of markets for the firms in Mr. Hays' organization.

Isn't it time that members of these women's organizations were awakening to the fashion in which their civic interests are being thus astutely deflected in such a way as to leave them actually acting as propagandists for the producers' trust? We do not imply that they have wilfully sold out to the big film companies that maintain the Hays office, or that they have been tampered with as certain church executives were until the practice was exposed. But we do think that thoughtful women who see their representatives intervening in a matter of such social importance as the movie code, and then finding nothing more vital to discuss than the issue as to whether there are to be one or two full-length pictures on a program, should begin to ask themselves some disturbing questions.

They will remember the way in which, in 1929, the Hays office first employed Mrs. Thomas G. Winter, formerly president of the General Federation of women's clubs, as "the ambassador of the women of America to the inner circle of the industry." Of what has that ambassadorship actually consisted? Has it not proved to be far more an ambassadorship of the industry to the inner circle of the women's clubs?

Each month a pamphlet bearing the imprint of the Hays office and entitled "Selected Motion Pictures" is mailed widely to women's organizations, civic societies and churches. It not only contains a list of pictures which some five or more of these women's organizations have agreed to recommend, but it also adds a page or two of propaganda for the movie trust —evidently written in the Hays office. For example, the March issue contains an article entitled "Block Booking," signed by Carl E. Milliken, and devoted to a defense and whitewash of that vicious practice.* The April issue appends to the estimates an article boosting "Better Film Councils" which it significantly declares "have been approved by the Motion Picture Producers and Distributors of America, Inc." This article appears under the signature of the chairman of the committee on motion pictures of the General Federation of women's clubs—a lady who seems to spend much time going about the country defending the industry when it is challenged to a greater sense of social responsibility.

The November pamphlet in this series contains a lengthy statement about the new movie code (then unsigned by the President) and includes this passage: "Final approval of this code by the President will establish with the sanction of the government two industry policies which have been developed by the Motion Picture Producers and Distributors of America under the leadership of Mr. Hays. These are self-government in production and advertising and voluntary arbitration of trade disputes within the industry." Right! But cannot the women see that those words are the sly boast of the Hays office that it has staved off all forms of social control? That ability to protect the industry from social control is one of the reasons why the movie magnates pay Mr. Hays a salary reported to be three times that of President Roosevelt.

As for "self-government in production and advertising" anyone can see what that amounts to by picking up the evening paper and turning to the movie ads. Here is a conspicuous one in a current Chicago newspaper:

> AN ARISTOCRATIC LADY WITH DEMOCRATIC LIPS!
> She turned a cold shoulder to a warm-hearted nobleman—but blistered the lips of a Nobody whose calling card was a redhot rivet.

That's the fruit of self-government in movie advertising! Isn't it time that the women were beginning to ask why their organs should be so uniformly complacent with regard to a program so socially irresponsible?

The Pennsylvania Clubwoman contains an attack upon the Motion Picture Research council, the organization which instigated the Payne fund studies concerning the effects of motion pictures upon children, and of which former President Lowell of Harvard is the president. The attack is a hodgepodge of newspaper clippings, apparently supplied by the Hays office, containing unfavorable reviews of Henry James Forman's published summary of those studies entitled "Our Movie Made Children." On the same page it announces a coming address by Mr. Carl E. Milliken who apparently would reassure any mothers who were disturbed by Mr. Forman's book or the Payne fund studies.

Women's club bulletins have been circulating a statement to the effect that 86 per cent of the pictures are now approved. That statement evidently is based on a similar one made by Mr. Hays in his last annual report. There Mr. Hays said that of 476 feature films reviewed by seven committees 413 (86.7 per cent) were "variously endorsed for family, adult, and child entertainment . . . by one or more of these committees." Mr. William H. Short, director of the Motion Picture Research council, has taken that statement and, in a report to his own organization, has shown what sort of cloth it is made of. He has pointed out that any film that had been *unanimously disapproved for children* but endorsed for adults *by only one committee* could still be included among the 413 in the Hays statement! "Suppose," said Mr. Short, "we change the formula to read: 'one or more of these committees refused endorsement,' for that is what a careful parent would be interested to know —what would the result be? Not more than 5 or 10 per cent." After an examination of the reports of the several committees Mr. Short concluded that these previewing committees' judgments strikingly agree with the facts revealed by the Payne fund researches.

Here we have but one more instance of the way in which Mr. Hays has juggled the facts in order to give the public the impression that the movies are not so bad and that the women's clubs, through their previewing committees, have endorsed most of them. But how long will women permit such transparent

*This article was answered devastatingly by Harrison's Reports. Copies of Mr. Harrison's editorials containing his answer may be had upon request accompanied by six cents postage to his office at 1440 Broadway, New York city. An article by Fred Eastman reviewing the controversy also appeared in the October issue of the Homiletic Review.

subterfuges to be foisted on them, or be content with the appearance in their club journals of film estimates prepared under a formula that makes a farce of the whole business of previewing?

Not long ago the motion picture committee of the General Federation of women's clubs, under the chairmanship of Mrs. Richard M. McClure, sent out a two-page official statement of its program for the year. At the head of all its suggestions it recommends that each local club committee take as its slogan, "Be better motion picture buyers." That may sound all right to clubwomen who read it hurriedly. But isn't it time for them to stop reading hurriedly, and to do some careful thinking? What are these "better motion pictures"? The 86.7 per cent which Mr. Hays assures them are "approved"? What, under the Hays definition of an approved film, are the statements in the club journals worth? And why, at this juncture when the social issues involved have become so clear, should the women's organizations be content to tag along with the propaganda forces of the industry?

Give the women's clubs about one more year of the sort of leadership in this field they have so far accepted, and they will find their energies being devoted to consideration of the great social and moral issue involved in the number of buttons on the uniforms of the ushers in the movie palaces!

VERSE

Sonnet

THE mold of beauty is the thought of God,
Unchanging, infinite and never lost;
The rhododendron searching dew and sod,
The rugged oak, from sunlight and the frost
Secure a substance which dare not betray
The ancient pattern. Ripening muscadines
Store in magenta vats the old bouquet
From orchards that no curious eye defines;
While matchless ivory brow, the sculptured breast—
More wonderful than marble, bronze or wood
Of Angelo—are wrought at love's behest
Within the dark, for surging, singing blood.
The mold of beauty is too exquisite
For finite minds to plumb or question it.

JOHN RICHARD MORELAND

Heaven in Chicago

SOMETHING very lovely
Is Chicago in a mist,
When fog is on the building tops
Like clouds upon the peaks of hills,
When the sky is misty pearl
Like a sea without horizon.
This is the way that a town should be,
Thrusting pinnacles into the grey,
Holding Heaven to the Earth!

JULIAN LEE RAYFORD.

No Soap!

EDITOR THE CHRISTIAN CENTURY:

SIR: The Rev. "Dick" Sheppard tells us that once at least his illegible writing served him well. It was during the war in 1915. Dr. Sheppard had begun a Sunday afternoon service in St. Martin's-in-the-Fields. The king of England showed his sympathy by being present. When "Dick" entered the pulpit he discovered to his horror that he had mislaid his notes; they had been dropped alongside the service paper for the king's use. They began with the words: "Loyal and sincere gratitude to H. M., *but no soap.*"

It may be conjectured that the king, if he had been able to read the preacher's notes, would have heartily approved. How tired big people must be of ceremonial soap!

The fantasy has sometimes visited me that once upon a time there was a church assembly in which there was really and truly no soap. On the contrary every speaker said exactly what he thought.

The chairman in introducing the chief speaker said that he had a great respect for him but he could never see what people found in him as a speaker. He looked forward to a half-an-hour—he hoped it would not be more—of boredom.

The speaker on rising said that he and the chairman were old friends, but for the chairman as a public man he had no use whatever. It was a melancholy fact that a second-rate business man should have won the position which the chairman had attained. "Among the third-rates the second-rate is king," he added amid loud applause.

At the end of the speech the chairman called upon a well-known citizen to move a vote of thanks. This citizen declared that he was prepared to move a vote of regret. They had listened to a poor speech and the fact that the speaker had delivered the same speech in his hearing at least ten times did not make it any better. Its style was poor, its matter negligible, its conclusions unproved. He begged to move that the meeting express its sincere regrets that its time had been wasted by the speaker of the evening. And in that motion he included the chairman, who was a poor hand at a speech and ought to retire to cultivate his cabbages and leave public life to others.

The motion was carried by a large majority and the meeting came to a speedy and unprecedentedly enthusiastic close.

We are not ready yet, sir, for the entire abstention from soap in public orations. But it may be said with truth that we might reduce a little the distance between what we say about people in public assemblies, especially ecclesiastical assemblies, and what we say when we have retreated to the company of our friends, and there are no reporters present and no one's feelings can be hurt.

Shall we agree, sir, in a policy of less and better soap?

Ever yours,

QUINTUS QUIZ.

How Christian Missions Feels to a Jew

By Samuel S. Cohon

FOR SOME TIME there has been serious searching of heart on the part of earnest churchmen regarding the missionary enterprise and its methods. "Rethinking missions" naturally leads to a reexamination of proselytism among Jews. Some of the evidence required for such stock taking may be found in the proceedings of the missionary conferences at Budapest and Warsaw in 1927, published under the title "The Christian Approach to the Jew," and of the Atlantic City conference of 1931, bearing the name "Christians and Jews." These conferences aimed at promoting a "comprehensive, progressive program to further a truly Christian approach to the Jew." Incidentally they revealed aspects of the missionary enterprise which must not be lost sight of in drawing the final balance. These aspects are important also for the Jew because they justify his resentment of conversionist propaganda as a nuisance and an irritant.

The Old Missions

Most of the participants in these conferences seem to be painfully conscious of the worthlessness and failure of previous missionary efforts. Dr. John R. Mott confesses that "there have been approaches, contacts, attitudes, practices on the part of Christians toward their neighbors, the Jews, which have not been Christian." The Anglican bishop of Jerusalem refers to the "irresponsible individual missionaries in Palestine." Rev. L. Zeckhausen hints not only at the erroneous doctrines taught by them but also at "financial complications" and "even a perverted moral sense." An American Jewish convert complains that the missionary literature for Jews in both Yiddish and English presents "distorted characterizations of Jewish life and thought, padded stories of conversions and appeals that are based on small rather than great motives."

The Rev. W. Douglas Mackenzie expresses his indignation at gaining converts through unworthy means. "He who thinks to use one ounce of social and physical pressure to influence a Jew's attitude toward Christ is trampling on the essence of the cross and insulting the God whose instrument of love he is." On the other hand, a Jewish convert pleads that the church, the body of Christ, should act "as foster father and mother of her new-born children." The church, he laments, like the elder brother in the parable is not magnanimous to the Jewish converts. The new born babes in Christ need shekels and a better reception in the church and in the Christian community.

Professor Julius Richter of Germany speaks of the operation of the "tendency which was so strong during the last two centuries" and which "has not yet disappeared, though it has diminished definitely since the Jews have conquered so prominent and influential a position, the tendency . . . to accept Christianity as a convention in order to avoid ostracism, to render social promotion easier, to get a favorable marriage, or at least to assimilate completely to the environment." Mendacity was encouraged among characterless Jews by extensions of financial support and by holding out promises of social betterment and remunerative appointments. Professor Richter adds with an antisemitic air: "Jews so instinctively know their profit and so recklessly make use of it that either they disappear just as suddenly as they came into view after their profit seems to be exhausted, or they develop into sham Christians without a real Christian backbone." A shameless Jew is thus turned into a "sham Christian" through this system of doles and subsidies. Professor Richter reluctantly admits that "the rank and file (of Hebrew-Christians) seem to fall a little below the mark. The leavening of the totality of Christian character seems to be a particularly slow process with converted Jews in spite of their brilliant intellect."

The responsibility for these tendencies must be laid at the door of the church for tolerating such conversionist methods. Much of the blame falls also upon the well-meaning, misguided and gullible men and women who subsidize these missions of "sham and shame." Knavery, deceptiveness and fraudulence will persist as long as men are being bribed into Christianity and remunerated for their disloyalty to their people and faith, and as long as "the convert to Christianity from another faith will continue to be," as Basil Matthews puts it, "a kind of spiritual scalp in our wigwam."

The New Missions

Does the reorganized movement of evangelization among Jews bid fair to do away with the evils of the older system? This is the fond hope of its leaders. However, the program which it has adopted promises but slight improvement. It does not discountenance all the evils inherent in the system. Its object, too, is to catch converts by whatever means. For example, the Budapest conference calls for the creation of schools, which, while furnishing a general education, shall aim at gaining secret followers of Christ, and a baptism of pupils. The following essential is stressed: "Nothing should be done which would tend to alienate the pupils from their own people, and definite instruction might well be given in Jewish history, and, where desired by the parents, in the Hebrew language." In the light of the previous statement of purpose to gain secret followers of Christ and a baptism of pupils, this expression of liberalism appears to be a mere blind. The next declaration confirms our suspicion. It reads: "Churches and missions should endeavor to attract and influence the Jewish youth in their neighborhood by such means as play centers, educational and physical training classes, summer camps, vacation Bible schools, etc., each and all being coupled with very definite Christian teaching, at which the attendance is wholly

voluntary." By means of these attractions, as well as by utilizing such agencies as the Y.M.C.A., Y.W.C.A., Boy Scouts, Girl Guides, etc., Jewish boys and girls are to be lured into the church.

The provisions for medical missions include the following: "The missionary service of the doctors and nurses should be supplemented by those of other agents especially devoted to evangelistic work. . . . All patients should be invited to attend religious services at which the message of the gospel is presented. Under some circumstances it may be wise to make attendance a condition of admittance to the hospital, but this cannot be insisted upon under all circumstances." What a commentary upon the parable of the good Samaritan! In times of stress and sickness, poor and helpless patients are expected to pay for the charity which they receive with their souls! We find to our amazement that "baby clinics, dispensaries, nurseries, sewing classes, reading rooms, clubs, study groups, mother's rest-camps, and employment bureaus" are recommended not because of their human value but because they "afford opportunities for contact and service," or, in plain words, for evangelization. Wherein do these means of inducing Jews to become Christians differ from those employed by the old missions?

Fundamental Aim

From the methods of the reorganized missions to the Jew let us turn to the final goal. Rev. James M. Black, chairman of the "International Committee on the Christian Approach to the Jews," presents the reasons for this phase of missionary endeavor. He observes, *inter alia,* that the ground for the persecution of the Jew "lay in this—that amid every people among whom he dwelt he *remained a Jew,* always a Jew, an alien undigested element, one who could not be 'assimilated' in any adequate fashion into the ordinary social and family life of the community. In the last resort, he was exclusive—exclusive in his faith, his outlook, even his food." Discounting the unkind tone of this statement, and disregarding the fact that the nazis attack their Jewish fellow-citizens for the opposite reason of their assimilation with Teutons, we ask: What does Dr. Black as a Christian propose to do about the poison of prejudice against the "unlike" which works so virulently in many lands which call themselves both Christian and democratic? We might expect him to plead for a truer conception of political and social relations that should respect the rights of individuals and of religious and cultural groups to life, liberty and pursuit of happiness. From a preacher of religion we might expect a burning denunciation of the bigots who still deny their fellowmen the right to remain true to their religious convictions. Instead, he calls for more energetic missionary efforts "to share and impart all its (that is, Christian) joys and fruitfulness" to the Jews, as if such efforts of one kind or another have not been carried on among them with disastrous consequences to their wellbeing. To be sure, neither he nor his colleagues would endorse the persecution of religious communities that seek to preserve their identity. But they do not hesitate to engage in work aiming at the destruction of Judaism, which is the soul of the Jewish people and without which it cannot survive. Despite their humanity they, too, would prevent the Jew from remaining a Jew.

Rejoicing at Spiritual Loss

The disintegration of Jewish religious life, to which exaggerated attention is directed in the reports of the missionary conferences, is the subject not of genuine sympathy but rather of open rejoicing. "The new situation," exclaims Dr. Black, "offers a challenge and an opportunity to the church of our Lord." This view is embodied in the official "findings" of the Budapest conference. "The disruption of their ancient faith" offers "unique opportunities" for evangelization among Jews.

Quite appropriately the "findings" are couched in military terms when referring to evangelization work among the Jews. "The present situation," so runs one of the "findings," "is a clear and urgent call to the church to enter and occupy effectively those almost neglected areas where the largest Jewish populations are found, for example, eastern Europe, including Russia, and the larger cities of North America." There is talk of "the occupation of the field," of "strategic centers and positions" and of open warfare on a great religion. Mr. C. Hoffmann frankly says that missionary endeavor is "as grim a battle as there is." Rev. C. H. Gill states that missions have everywhere been obliged to break down " a relentless opposition." Of good will toward Judaism there is little indication. Dr. Black refers to the good will movement as "one of the loveliest symptoms of modern Christian sympathy and toleration," and adds: "But if that movement means, as it so often means, a crusade to leave the Jew alone and present him with no definite offer of the Christian faith, I cannot take a part in it."

Fomenting Ill Will

In the process of advancing their cause, missionaries often become instruments of misunderstanding and of ill will. They paint the people, whose souls they seek to save, in blackest colors in order to demonstrate the urgency of their redemptive work. The Warsaw conference, for instance, declared that "some of the new developments in Judaism may be fraught with great danger to the world, unless they are directed into Christian channels." To show how sorely the Jews need the Christian message, they are described as having "their own peculiar faults of character—selfishness, love of money and material prosperity, habits of lying, doubtful commercial dealings, lack of the sense of sin, in some countries drunkenness and impurity." Of course we have our faults. But we should like to know from which of these faults of character Christians are free? The clogged courts and the overcrowded jails should make us hesitate before throwing stones at our fellowmen.

Dr. Black refers to "the strangle-hold that Jewish moneyed men have on the commerce and banking of

the nations." Shades of Henry Ford's ignominiously exploded "International Jew"!

In one breath the anti-semite holds the Jew responsible for capitalism and with the next for communism. Appealing for American dollars to finance missionary activities in eastern Europe, Rev. C. H. Gill states that "it is because of faintness, lack of vision, lack of knowledge in the whole church to evangelize Europe's Jewry in the past, that America has a Jewish problem today." Even so kind a gentleman as the Rev. J. S. Conning sounds the alarm that across the pathway of the United States and Canada "lie 4,500,000 of the most virile and resourceful people in the world, who are not in accord with the Christian program, and who deny that these countries are or ever can be Christian. We must also remember that throughout their long history Jews have never entered any land in considerable numbers without vitally affecting the history of that land. What will be the result of their presence in America?"

These cries of alarm against "the Jewish menace" strangely enough come from the exponents of a religion of love. They possibly fail to recognize that they are sowing the seed of racial and religious strife. No wonder that some find in the Christian gospel a fertile root of anti-semitism. It is not only the crucifixion story, branding the Jews as Christ-killers, that is to blame. The whole massed attack upon the Jew as a "vessel marked for destruction" and as an inferior spiritual and moral being—which underlies the conversionist efforts—feeds the flames of prejudice, hatred and persecution. Let the church stop agitating against the continuance of the Jew as Jew and much of the anti-semitic disease will soon run its course.

Misrepresenting Judaism

In line with the maligning of the Jewish people is the persistent misrepresentation—amounting sometimes to caricature—of Judaism on the part of missionaries. Dr. Black's paper on the "Validity of the Christian Approach to the Jews" may serve as an example. His reasons appear with somewhat different emphasis in other contributions to the conferences as well. He voices his opinion that while Judaism is good, it is not the best, in fact it "is not good enough to hold the modern Jew," for it lacks Jesus. He asks rhetorically: how can one live in the atmosphere of the Old Testament alone? The God of the Old Testament, he asserts, was "the God of warfare and intolerance and favoritism, not the Father of all his children as seen in Jesus." The claim that Judaism suits the Jew sounds to him absurd inasmuch as religion is not merely something climatic or national but some form of universal truth about God and conduct. The further thought that "there are ways of approach to God from every honest faith" makes him smile.

In the light of the modern study of religion in general and of Judaism in particular this attitude appears as a species of provincialism. A religion that produced prophets, psalmists, sages and saints, and in which Jesus lived and died can hardly be dismissed as inferior. Furthermore the premise upon which the arguments are based that there is only one true religion and that all the others are false and inadequate used to be generally conceded in the past, but is generally denied by scholars today. As man's faculty of speech so his religious consciousness expresses itself in varied dialects and idioms. There is more than one true way in which the human heart can reach out after the Holy One.

As there is no absolute in language so there is no absolute in religion. We naturally are attached to a particular speech and express ourselves best through it, but that does not warrant us in supposing that another language is inadequate for other people. Furthermore, as in language and to an even greater degree in love and in friendship, so in religion judgments of value are largely subjective. A man in love need not be seriously disconcerted if some one else does not approve of his sweetheart. With the poet he can say: "My star has opened its soul to me; therefore I love it." Those in love with a particular religion similarly find in it excellences that may not be visible to others. "The secret of the Lord is unto them that revere him."

Undermining Jewish Loyalty

Every advanced religion is missionary in character, inasmuch as it seeks to affect the lives of its followers and to hold out its truths before the whole of mankind. If, then, Christianity as embodied in private and in social life, in the home, the market place and the church awakens the esteem of Jews and arouses their desire to "share its joys and its fruitfulness" it will not meet with the criticism of thoughtful Jews. Indeed, some American churches pursue just such policies. We have nothing to say regarding Jews who, without hostility to their own people and without base and ulterior motives, withdraw from the synagogue and join the church. Whatever we may think of their judgment, we do not deny their right to follow the dictates of their consciences.

Our criticism is directed against the organized campaigns of aggression on Judaism, campaigns predicated upon the inferiority of both Judaism and the Jewish people, campaigns which, though barren of accomplishment, foment strife and ill will. Our criticism applies to the new as well as to the old style missionary enterprise. Their intention is the same. They seek to undermine the loyalty of Jews to their religious heritage and to destroy a faith that has enriched the world with significant values. The need of the hour is not competition in religion in order to secure a few nominal converts but cooperation to insure the very existence of organized religion against the onslaughts of political radicalism and of secularism.

Judgment

MAN is himself the judgment-book: his deeds
Leave a clear verdict, in a light or scar
On his own mind, which flowers, droops or bleeds.
For we are blest or cursed by what we are.

STANTON A. COBLENTZ.

Forgotten Puerto Rico

By Hubert Herring

WE took Puerto Rico in 1898. We were not invited by the Puerto Ricans, nor did we ask their consent. The redoubtable General Miles sailed in and Puerto Rico was annexed with a flourish and a speech. "The people of the United States," he said, "in the cause of liberty, justice and humanity come bearing the banner of freedom, inspired by a noble purpose . . . to bring you the fostering arm of a nation of free people, whose greatest power is in justice and humanity to all those living within its fold. . ."

That was in 1898. The fostering arm of the nation of free people has been over the island ever since. Part of the record has been good. Health conditions greatly improve. Hookworm is in a fair way to eradication. The war on malaria has made some headway. On the other hand, the mortality from typhoid and tuberculosis has steadily increased. The educational system has been strengthened until there are schools for fifty per cent of the children of the island. Illiteracy has been greatly reduced. Roads have been built. However, viewed in the light of the rosy promises made by those who took the island we will have to confess that our record has not been brilliant. Puerto Rico has become the forgotten island. In these days of the new deal, when it is the order of the day to find things forgotten, the administration should be bidden in no uncertain terms to hunt out this island which is filed away under the war department and to reconsider our national duty.

Exploiting the Island

There are certain individuals who have not forgotten Puerto Rico. The sugar men, for example, looked upon the island and found it good. They found lands which nature had obviously planned for sugar fields. These lands were inefficiently divided up between a large number of small independent farmers, who with their families lived happily and precariously upon their little plots of one or two or five acres. There was a high death rate from hookworm, typhoid, smallpox, tuberculosis and malaria; the death rate offset the more than generous birth rate. The fostering arm of the sugar people gathered in these little farmers and their farms. Now the little farmers are limited to the mountain land which is good only for coffee, and the best land is done up in large parcels in the hands of five very large companies, and many others not so large. Nine-tenths of the sugar land of the island is owned by alien interests; the independent farmer of yesterday is working for these interests, and the income from sugar, after pitiful wages are paid, goes to the continental United States.

Nor was the island forgotten by those who had goods or services to sell. The peddlers of electric power, shoes, cotton goods, foodstuffs and bank credit moved in. The islanders were paid under wage scales dictated by organized capitalism confronted with a surplus of helpless labor. The peddlers sold within the tariff wall of the United States. As a result we find sugar workers receiving fifty or sixty cents a day, with not more than seven months work in the year, and buying the necessities of life in a market determined by our high protective tariff.

A Haunt of Patronage

Our American statesmen did not forget the island, when it came to patronage. There are jobs to be filled in Puerto Rico—a governor and numerous assistants. For thirty-five years the party in power has allotted these posts to deserving henchmen. The Puerto Ricans were without recourse. They are citizens without a vote. Their commissioner in Washington is an extra-curricular sort of person who is allowed to be present but not to speak until he is spoken to. It made the ideal field for patronage appointments, and it has been used to the limit. We have sent a succession of second-rate, usually well meaning and almost uniformly dull gentlemen to rule over the people of the island. Most of them have been honest. Most of them have been unimaginative and unintelligent—Hoover's appointment of Theodore Roosevelt being the most conspicuous exception. But it was reserved for President Franklin Roosevelt to make the most melancholy appointment of them all, and today the island of Puerto Rico is aroused to a rage the like of which has not been known since the days of Mont Reilly. This rage is focused on the head of Governor Robert H. Gore.

There is something almost unchivalrous in writing about Mr. Gore. The Puerto Ricans, in a space of four months, have said so much, and with such devastating force, that there is little left of the governor. He is leaving the island, unhappy and sick, and no one expects to see him again in the streets of San Juan. It would be more charitable to leave him to the oblivion which he deserves, but it would not be a kindness to the people of Puerto Rico.

The Unhappy Mr. Gore

Sheer justice demands that the case of Gore be recorded and remembered. It serves to underline the evil which is basic in our relations to this island. Mr. Gore is a man of kindly instincts who made a little money in Florida, and who gave that money to the Roosevelt campaign fund. As a result he was given Puerto Rico. Four months' rule have failed to reveal any other valid reason for the appointment. He has done what he could to introduce partisan politics into the island. His policies threatened to disrupt the educational program built up by José Padín, whom Theodore Roosevelt brought in because of his obvious fit-

ness for the task. His hostility to the university, and his appointment of a trustee whose only qualifications were political, precipitated a strike by the student body which gathered the enthusiastic support of the rank and file of the intelligence of the island. His complete failure to appraise the temper of the island is rooted in a provincial patriotism which cannot endure the thought that any area of our colonial domain shall cleave to a culture not Anglo-Saxon. He has worked himself into a frenzy over the "anti-Americanism" of the island, and under that category he has placed the leaders in education, the great bulk of the professors and students, and the emerging group of young and devoted Puerto Ricans. He has been so bitter in denouncing this "anti-Americanism" against which his soul honestly rebels that he has succeeded in creating twice as much hatred of the United States as there was before. Robert H. Gore, bewildered and impotent, leaves the island completely discredited and soundly hated.

Another Farley Blunder

It is unfair to berate Robert H. Gore. The villain in this particular plot is another. There is one Farley upon whom the spotlight should be focused. He was given the job of paying the administration's debts. Gore was one of the men who had to be paid off, and the appointment to Puerto Rico was the payment. One can think of extenuating arguments for Farley. He knows more about boxing matches than about the cultural traditions of Cervantes. He is capable but not intelligent. The fact remains that Farley was given the decision which bore directly and powerfully upon the health and wellbeing of a million and a half people, for the most part desperately poor, and directly dependent upon the administration headed by the appointed governor. It is time that public attention be turned to this vicious patronage system. The President has shown that when aroused he can act with courage and independence. For instance, Indian affairs were not entrusted to Farley, but to Ickes and Collier. There are wide areas in our national administration where, it is clearly understood, Farley's ward politics are not permitted. Why then should the Puerto Ricans be handed over to the postmaster?

Here is an area of our national life where the churches should concern themselves. To the credit of the Protestant churches it should be said that they have, since the annexation of Puerto Rico, taken a sympathetic interest in the welfare of the island, and have contributed generously to the support of genuinely serviceable institutions. Eight mission boards are at work on the island. Hospitals, schools and churches have been established. For the most part, the work is excellent. Annual gifts exceeding $200,000 have gone to the support of it. Even during this past year of depression the figure stood at $187,000. I find that thoughtful Puerto Rican leaders, even though they are not interested in the definitely evangelical aspects of this program, are appreciative of the social service rendered.

The work of the churches in providing schools and hospitals should be continued and enlarged. There is still, and there will continue to be a dearth of schools and hospital service. But there is a greater work to be done, one which the churches as such have not begun to consider. This is a work that will have to be done in Washington rather than in San Juan; the responsibility begins at home. The churches have shown their concern that mercy and charity be shown the Puerto Rican people; they have not yet given evidence of deep concern that full national justice be done. Strange as it may seem, Puerto Rico ranks justice ahead of mercy, and prefers an ounce of fair play to a pound of charity.

Appeal to the President!

What does Puerto Rico require of us? To answer this question, the situation must be clearly stated. Puerto Rico is a silent partner in the nation of which she is an integral unit. She has no members in the congress. She does not vote in a way which can influence national policies. This, then, is Puerto Rico's direct need—that she have a great body of intelligent and determined friends throughout the United States who will serve her in the role of an attorney before the bar of public opinion. The crimes and blunders committed against Puerto Rico would not be possible were there ten thousand men and women who followed the affairs of the island persistently and uncompromisingly, and who made their influence felt in Washington.

We have done much talking about the church in social action. Much of the talk comes to nothing. We pass resolutions and forget them. I therefore make bold to suggest a very concrete and effective piece of social action. Let twenty thousand churches who have readers of The Christian Century in their pulpits and pews consider this week our national obligation to this island. Let not less than twenty thousand letters go forward this week to President Roosevelt, pressing upon him the importance of considering afresh the status of Puerto Rico, and specifically suggesting to him that in appointing a successor to Governor Gore (Mr. Gore has not at this writing resigned or been formally dropped, but it is understood that he will be eliminated very shortly) the President should pick a man without regard to political expediency, that the governor of Puerto Rico should be chosen because of his sensitiveness to the claims of a people of alien culture, because of his respect for the rights of such a people to maintain their ancestral culture in dignity, because of his interest in and competence to deal with a situation rooted in fundamental economic injustices.

Those letters will not be wasted. The President is not indifferent to the appeal of those in need. He has allowed Farley to make one stupid blunder. He will not do it again, if enough people remind him that Puerto Rico should not be made a pawn in our national political game.

San Juan, P. R., November 10.

XUM

Communism Offers Salvation

By Edward Shillito

BOLSHEVISM has come to the common people chiefly as the offer of a way of salvation. In its own program it sets out to be a scientific system, cold, unemotional and objective. But in its innermost character it is an answer not to the cry "What is truth?" but to that other ancient and insistent call of the spirit of man, "What must we do to be saved?" The offer of an intellectual explanation of history by itself would never have brought about a revolution. It is not enlightenment but deliverance for which man cries from the deeps. When a people has been familiar with the Christian religion it will not be satisfied with anything less than a way of salvation. It was to a people seeking something to take the place of a religion of redemption that Lenin preached Marx.

There was a Marx waiting to be released in the heart of the Russian people. It was not the Marx who had been known to students of economics as the author of the treatise upon capital. It was rather the Marx in whose heart the fire of the prophetic word burned fiercely; the Marx who belongs as Middleton Murry says "to the company of the great Hebrew prophets whose souls were kindled by the sight of oppression and injustice." Unknown to the world, unknown in some measure even to himself, that other Marx was waiting, a new Moses as his disciples deemed him, ready when the hour struck to set his people free. This was the Marx who saw all humanity on the eve of a new day, to which it would be led by the new messiah, the proletariat. The coldly scientific economist might have won the few who have an intellectual passion for truth. To capture the ear and the heart of the multitude there is needed the prophet with the messianic word of deliverance.

Lenin Offers Salvation

Lenin and his comrades had a scorn of ideology. They charged the church with absorption with ideas. They called them "dope." They despised the sentimental talk in which traditional reformers had wrapped themselves as in a cloud. None the less, they owed their success in a large measure to their emotional appeal. They offered something which would take the place of the Christian offer of salvation. "Bolshevism is a doctrine of salvation, which proves itself modern and the offspring of the bourgeois society by its belief that the world can be saved and mankind redeemed by political measures and economic changes." It is still salvation that is offered. The old doctrine of redemption is rejected as absurd; the sin from which the Christian church offers deliverance is to the bolshevist a figment. But there is a condition in human life from which deliverance is needed. Some new messiah must arise to bring it to pass. The hour came; and with it the messiah.

Lenin preached Marx as the ministering priest of the inevitable process in which man must find his place; but in the course of that process the hour was at hand in which the oppressed children of men would be set free, and come forth to deliver the others also, though it might be through an intervening stage of hatred and persecution. The proletariat in this new part could only be described in language borrowed from religion. It has to be in the absence of God the object of devotion and in the absence of the Christian redemption it has also to play the part of the messiah. It must be a messiah smiting with a rod of wrath, but smiting only that it might include all mankind in a final state of salvation. This salvation would be realized in the realm of material things; it would be as an economic messiah that the proletariat would come, but such an economic deliverance would carry with it the offer of all that human life can attain in a process of which the cardinal fact is production. The gods are departed. The false hopes to which the children of men had clung are abandoned forever. Now in the world of things as they are mankind is offered deliverance. Marx will be set free to make the most of his life.

Salvation from What?

The bourgeois state is shattered, and with it in the ruins lies the Christian redemption. The way is clear for the new messiah. "What must we do to be saved?" they are crying in every land. The Christian answer is rejected by the bolshevists. But they give their own answer. From the servitude and the repression, from the inferiority and the tragic sorrows to which the great multitude have been doomed in the age of capitalism they are now to be set free. Gone are the days of serfdom, hunger, disease, the black shadow of unemployment, the fear of the little tyrants of the countryside or the despots of big business. War, too, though it may be for a time an instrument in the hands of the new messiah, will be done away in the glorious end. A new bond of fellowship will bind together those parted for a time by the class warfare, parted for a time that they may be one family of equals.

This proletarian messiah when he came had a Russian face. Berdyef has laid stress upon the fact that there is in the Russian character a messianic element. It is not strange that the Russian people, with their deeply-rooted religious tradition, gave the favorable soil to the new seed. The character of the soil, as we learn from the gospel, determines the yield of the harvest. The proletariats of the nations found their ministering representative in Russia; and whatever may be the accepted theory the strength of the bolshevist movements in that land rests upon this very fact. The people listen once more to familiar words, used in a new and strange meaning, "Behold now is the

accepted time; behold, now is the day of salvation!"

One more fact must be remembered. Something is needed by the common man which no mythological proletariat can supply. The personality of Lenin is becoming a symbol of that act of deliverance by which the Russian bolshevists believe they have been set in new light and hope. The tomb of Lenin is more than the tomb of one man among many. It is more a shrine than a tomb, more a temple than a mausoleum. The body of the dead leader speaks as no abstraction can speak. The souls of men, long familiar with the Christian faith, could never rest satisfied with the proletariat. The learned may smile at the revival of superstition. They may tolerate it as Catholics in Spain or Italy tolerate the ways in which the childlike peasant expresses his faith. But in spite of the contempt of the intellectuals there is something in that craving for the personal leader which will outlive their skepticism. It is a witness to the fact that Something has been lost, and yet not forgotten, and that Something will return.

The Christian church has much to learn from this messianic element in communism. It is distressing; it seems blasphemous; yet it will bring reassurance, if it also leads the church to repentance.

Christianity itself is a way of salvation. It has for its one treasure Jesus the Christ, the redeemer of mankind. Its testimony is always to the death and resurrection of a savior. That death is the offering of One who fulfilled the visions and hope of a messiah. "Art thou the Christ, the Son of the Blessed?" "I am." His resurrection is the vindication and enthronement of a living redeemer, who now lives according to the power of the indissoluble life.

Why Another Messiah?

All this is accepted by the Christian church. But has it been set forth in action as well as in word? Have we listened to the cry, "What must we do to be saved?" Or have we allowed our religion to be set aside, as though it had answers to many cries but not to this? Have they cried to us for bread, and we for bread offered them a stone? Have we taken for granted that the deliverance offered by Christ is "purely spiritual"? Or have we listened to the cry of the oppressed which has entered into the ears of the Lord God? And have we dared to hear in the voices of the destitute children of men not a cry for bread only, but a prayer for life?

There is a messiah, gloriously sufficient to answer the needs of this world. Why is it that men are seeking for another to take his place? Is it because in their despair they have asked in vain for an answer? Have we held back the messiah, as far as we have given to us the power to hold him back, from delivering the oppressed?

The Christian church will outlive this anti-church. It will come to its own again. But first it must hear in the present time a call to repentance. The way of return will not be easy. Much of its shallow complacency must perish. "How vast a gulf separates the nineteenth century conquering-hero attitude to religion from that disgust of men at themselves which is the characteristic mark of true religion," exclaims Karl Barth. Much has to be learned, much to be suffered, before the Christian people is ready to answer that bitter cry. The answer is not changed. "Believe on the Lord Jesus Christ and thou shalt be saved." But who is this Lord? And what does faith in him involve? And what will it mean for the lost children of men? We must seek the answer, and we shall only find it with blood and tears.

Banners

BEAUTY of banners
Lingering like sunset
Over old war-fields,
Wane—lest resurgent
You blind and seduce
The innocent years!

Sun of Xerxes,
Dragon of Parthia,
Bull of Assyria,
White horse of Corinth,
Fledge no new pinions!
Have you not brought forth
Sufficient grim offspring,
Wings over Europe,
Wings over worlds?

Red tree of Calvary,
Thou too embannered,
This is God's agony
Thus to behold you—
Not the proclaimer
Of love, the redeemer,
But guidon for bigot:
Christ of the clan
Against Christ of the tribe.

Saints, who forever
Rally your standards:
Flag of St. Andrew,
Flag of St. Cuthbert,
Flag of St. Edmund,
Flag of St. David,
Flag of St. George,
Hallowed by bishops,
Prized by church-wardens,
Rend their grim radiance
Glooming our future!

Flag of the New World,
Late in the trooping,
Join not the fury
Of these immemorial
Blood-thirsting banners.
Peace has no flag:
Lovely as Jesus
Yonder she stands
By banners beleaguered—
Go thou, enfold her!

DANIEL HENDERSON

DECEMBER SURVEY OF BOOKS

Man the Puppet

KARL AND THE TWENTIETH CENTURY. *By Rudolf Brunngraber. Translated by Eden and Cedar Paul. William Morrow & Company,* $2.50.

ACCORDING to the jacket, this book won the prize for the best first novel published in Austria last year. Well, winning prizes has become a good deal of a literary racket, especially in Europe. It's a rare translation that cannot be presented as a prize-winner of some sort. But this time the prize has significance, since the book discloses both a new outlook and a new style in novel writing. So different is this technique that it will doubtless attract and distract attention of large numbers of those who study the novel as a literary form. But this technical significance seems to me to be far less than the discovery that western man is coming to see his whole world in new ways.

Two quotations printed on the book's first page reveal, in essence, this change in outlook. "Politics are destiny," Napoleon is credited with having said. It is a judgment that may well stand for the mind of the world that came out of the Napoleonic era. But Walter Rathenau, the German statesman murdered by nationalistic bravos, declared that "economics are destiny," and that is the point of view from which Brunngraber has written. It is man the pawn amid the play of impersonal economic forces who is revealed here; man the puppet in the hands of his own machine civilization.

Ostensibly, Brunngraber writes of Karl Lakner, born in Vienna in 1893, the son of a traction worker and a woman who has been drawn in from an Austrian farm to menial labor in the city. The boy goes through the Vienna schools; shows talent which brings him an appointment to the city's training college for teachers; is caught in the maelstrom of the war; returns from the war to find parents dead and city prostrate; seeks vainly to find opportunity in Austria and Scandinavia; becomes a derelict under the dole; in despair, commits suicide. In reality, however, the story is that of a fine-grained, keen-minded, ambitious child of the twentieth century, struggling against a combination of forces which he cannot so much as comprehend, let alone overcome. It is man against the machine; man the prey of forces beyond his knowledge or control.

In such a world as Karl finds himself in, the mind that has been educated to think even in the terms of a nation (in this case Austria) or of a continent (in this case Europe) is really not much better off than the minds of the slum dwellers who have no outlook beyond their immediate physical contacts. Karl can no more master his fate than can his drunken and almost illiterate father or the pitiful prostitutes on whose bounty he becomes at last dependent. He studies, he dreams, he struggles . . . and he is utterly defeated by blind forces which have their rise in a change of operating methods in an American steel mill or of selling methods in a European potash cartel.

The old categories of hero and villain mean nothing to a man writing under the control of such an outlook on life. Karl is no hero; he is a puppet. There is no villain, unless life itself under the rule of the machine is to be thought of as villainous. Strikingly enough, Brunngraber uses the American "father of efficiency engineering," Frederick W. Taylor, as in some sense the protagonist of the triumph of the machine. "When, at Philadelphia in 1880, Frederick W. Taylor became the first consistent advocate of scientific management, Karl Lackner had not yet been born in Vienna." That is the book's first sentence. And from there on, as Karl plays out his tragic role in Vienna, the reader is cut-back again and again to see Taylor inventing "industrial management," timing industrial methods with his omnipresent stop-watch, receiving honorary degrees for his contributions to the perfection of mass production. Taylor is in no sense regarded as a monster; he is as much the a-moral agent as Karl is the helpless victim of a process from which the old moral values have disappeared.

It seems to me that Brunngraber's novel presents a more intelligible statement of the problem of human life in the west today than is to be found in any of the formal treatises with which we are being deluged. It comes closer to disclosing the actual issues with which humanity struggles than the bulky volumes of Wells's "Work, Wealth and Happiness of Mankind," the brilliant analysis of Chase's "New Deal," or the philosophic dogmatism of Niebuhr's "Moral Man and Immoral Society." Or a dozen other genuinely important books that might be cited. It is the problem in the precise form in which religion must deal with it. I can hear at once the objection: "But Brunngraber gives no answer." Precisely so. That in itself is his answer.

PAUL HUTCHINSON.

Science and the Religious Spirit

THEISM AND THE SCIENTIFIC SPIRIT. *By Walter Marshall Horton. Harper & Brothers,* $2.00.

A CRITICAL account of the relation of science and religion during the past four centuries, this book is also a fascinating story of typical persons whose minds have earnestly sought to solve the problem which an unfolding science has presented to religious faith, especially faith in God. It is a strikingly original approach to this old problem.

Professor Horton sees the scientific spirit re-casting the world view in a series of developments beginning with the Copernican revolution in the middle of the sixteenth century. Copernicus created a new world. Newton another. Kant another. Darwin another. Einstein another. These new worlds rising successively into view compelled religious minds to make radical adjustments in their thoughts about God. How did they do it? This question sets the task at which the author works.

Dr. Horton does not answer in general terms but in concrete cases. From each century he selects two representative men, equally sincere in their concern for religion, who made a reasoned adjustment of religion to the demands of the new world outlook. One of these, in each pair, gives us a conception of God scientifically acceptable but religiously unsatisfying; the other gives us a conception of God characterized by greater vividness of religious insight and of practical relevancy, but supported usually by certain desperate intellectual devices—compartmentalism, mysticism, supernaturalism, etc., —by which they try to retain their scientific honesty and their religious fervor side by side.

For the seventeenth century, Dr. Horton selects Spinoza and Pascal. For the eighteenth century, Thomas Paine and Emanuel Swedenborg. For the nineteenth century, George John Romanes and Henry Drummond. Each of these he treats biographically, bringing out their religious reactions to the scientific world of their time.

In the chapter devoted to the Kantian world, the representative figure selected is Johann Gottlieb Fichte. Kant with his idealistic theory of knowledge brought about a temporary truce in the conflict between religion and science, setting off the phenomenal world in which the laws of science apply, and

reserving the noumenal world for the operation of the moral law and of faith. As typical of this period of transcendental idealism, Fichte made the most of the freedom bestowed by Kant's doctrine, and releasing his ego from all restraint, projected a spiritual world of heart's desire.

Toward the end of the nineteenth century, with the emergence of Darwinism, the scientific spirit comes back into its own. "Recovered from its metaphysical jag, it solemnly takes the agnostic pledge, forswearing all further dialectical flights into transcendental spheres; and it goes back for inspiration to the empirical, mechanical temper of the eighteenth century." But with this difference: Newton's world was a static world; the question asked concerning anything was, "What is its stable structure?" With Darwin the question came to be, "How did it originate; how did it grow; what is its function in the general struggle for existence?"

In the choice of Romanes and Drummond as representing the two types of religious reaction to the new world of biological evolution, the author shows fine discernment and originality. The contrast is skilfully drawn. And he lets Drummond bring the problem of religion down to the threshold of today where new minds have begun to work upon it in the light of the major scientific revolution which has broken upon us through the discoveries of Einstein and other contemporary scientists.

Here Dr. Horton introduces us to a thinker but little known in English-speaking philosophy, Professor Edouard Le Roy, a French Roman Catholic, successor to Bergson at the College de France. The author finds striking similarities between Le Roy and Professor Wieman, whose views are well known to readers of The Christian Century. As to the personality of God, Le Roy takes the affirmative while Wieman hesitates to call God personal. But Dr. Horton insists that they are closer together than their bare words would indicate, and he proceeds to show how close they are. "God," says Le Roy, "is such in himself that he must be treated by us as a person, or, in other terms, God is for us a center of duties, and we must regard him as possessed of rights." This statement Dr. Horton lays alongside that of Dr. Wieman in the latter's exchange of views with John Dewey in The Christian Century of last March and April, in which Wieman affirmed that God was to be treated not merely with "care, attention and watchfulness" (Dewey), but with "love, adoration, self-giving," and Horton insists that Wieman is here affirming that which is most essential in the idea of the personality of God. "The real issue with regard to the personality of God is not the issue between Wieman and the personalists, but between Wieman and Dewey."

The author's discussion here is intensely interesting. From the standpoint of Le Roy and Wieman he looks back and delivers his verdict against those who, like Spinoza, Paine and Romanes, gave primacy to the approach to God through natural science, and an approving verdict upon those who like Pascal, Swedenborg, Fichte and Drummond, treated the problem of God as primarily a religious problem, albeit one which can never be truly solved until the results of natural science are "fitted into the scheme, with no unfair squeezing or distortion." God, that is to say, is to be found for Dr. Horton "in the realm of personal values rather than in the realm of impersonal facts."

I venture to express the hope that a new book might some day—and soon—be written in which Dr. Horton would collaborate either with Dr. Wieman or Professor Le Roy in setting forth the modern view of God in its historical and philosophical context. Two minds seeking unity of insight and expression—and two minds so finely akin as is that of Horton with either of these thinkers—would produce a book that would be a literal godsend to our confused generation. Meantime, I am bound to say that this work of Dr. Horton is, in my opinion, the most readable, fascinating and enlightening treatment of theism that has come to my hand in many a year. CHARLES CLAYTON MORRISON.

A Story Simply Told

CHRIST AND HIS TIME. *By Dallas Lore Sharp. The Abingdon Press,* $2.00.

THIS is another posthumous volume from the pen of the late Dallas Lore Sharp. It is a fine companion volume, and in a way supplemental, to his recently published "Old Testament Stories." This gifted naturalist, teacher, and man of letters contributed during his life to the Atlantic Monthly, and to forty other magazines. He was peculiarly fitted by temperament and training to write this story of our Lord in a really rare and creative way.

In "Christ and His Time," Mr. Sharp did not attempt to write either a critical or an historical study of the Christ, but by simple narrative he has reconstructed the scenes of his life with vividness and rare charm, so that the reader is carried to the very close of the book without weariness. The story is told with childish simplicity, yet with such high art that it would make delightful devotional and inspirational reading in the circle of homes where cultured parents desire for their children a story of the Christ, of fine literary excellence, and yet free from all theological controversies.

In this book, Mr. Sharp was evidently in a field very dear to his heart. He tells the story of our Lord with all its dramatic incident and haunting beauty. He does not overlook the richly hued oriental setting, and it is done with such a charming grace that some of its chapters rise from prose into real poetic grandeur. For just such a study of Jesus as this Mr. Sharp was well equipped. He has been appropriately described as a man "who saw the world as eternally new and who saw life as eternally young and to whom living was always a great adventure." To be as he was, a great lover of nature at its best and of human nature at its highest levels, seems to me an eminent qualification to approach so sacred a subject as our Lord and his earthly activities.

There have been so many lives of Jesus written and from so many viewpoints, it would appear that all the obvious and most of the foolish things have been said. Even so, I commend this charming volume with its fine literary workmanship as a worthy contribution. It will furnish an evening or two of great satisfaction and enjoyment. E. M. WAITS.

In Praise of Inhibitions

THE NEW MORALITY. *By G. E. Newsom. Charles Scribner's Sons,* $1.75.

HERE is an important book discussing the ethics of family life. By the "new morality" the author means the doctrine of irresponsible individualism. He shows how the appeal to anthropology made on behalf of this new doctrine furnishes it no support at all, and that doctrines of primitive promiscuity have no standing at present, being distinctly repudiated by such anthropologists as Professors Malinowski, Sapir and Elliott Smith.

Over against the point of view of extreme individualism, the author suggests a new morality for society itself, based upon the relationships of the family. He shows how individual character and group relationships in civilized life require de-

pendability in these relationships. If we see a herd morality accompanying the herd-like existence of great cities, it may not be so much an indication of human nature as a temporary evidence of man's ill success up to the present in learning how to live in the modern urban environment. He holds that individual impulses must be tempered by the society-making impulses of man. Either to live without rules of sex behavior, or to disregard those which exist, would throw the life of any neighborhood group into chaos. The so-called new morality, then, does not give sufficient place to the social impulses of humanity which are undoubtedly quite as important as the individualistic drives.

The main contention of the book is exceedingly well sustained. Some readers will feel, as this reviewer does, that the author is not sufficiently emancipated from the old instinct terminology, and that his comments on English conditions are too casual to offer much light, and his illustrations drawn from American life are distinctly bizarre at times. However, in spite of these incidental defects, the book is well worth the serious attention of any person who is concerned with the evaluations of ethical theories. L. Foster Wood.

Latest Aid for the Anonymous

The Epistle to the Hebrews. *By T. H. Robertson. The Moffatt Commentary. Harper & Brothers.* $3.50.

SOMEONE has said that it is when we are capable of disagreeing with a man—even an inspired man—we are best able to appreciate him. If this be true, the modern commentator with all the inhibitions of his predecessors removed, should be singularly helpful as he opens to us the scriptures. Seventy-five years ago, when the great Benjamin Jowett appealed for a *novum organum* to interpret ancient literature, including the Bible, the shock reverberated throughout Protestantism, but his request has been granted in our day. In the earlier exegesis a theory of inspiration so dominated even the scholarly minds that the supply of casuistry had to be shared with the Jesuits. Where passages were not evaded they were evaporated into harmless homilies, and the yes man was adumbrated by the expositor.

Consider how the series in general and this commentary on the letter to the Hebrews in particular show a more excellent way of interpretation. Here Dr. Robertson seeks to conserve the truths that underlie the doctrines of prophetic inspiration, of the preexistence of Christ, of Jesus as having a relation to God without parallel, and of the cross, central in Christianity, as "God's greatest work on earth." Yet with a detachment not to be duplicated in the earlier commentators there is full recognition of the limitations. Professor Robertson refers to the doctrine that repentance is denied to the apostate as the most terrible of all held by his anonymous writer. (pp. 76, 146, 187). He calls attention to the confusion about the sanctuary furniture (pp. 105, 106-7), to the conflict in view about the oath (p. 134), and to the apocalyptic ideas of the author (p. 134).

The advantage of this approach is clear. It avoids alike the Scylla of vacuous literalism and the Charybdis of vapid liberalism. The great categories under which the gospel has been subsumed, are evaluated for what they really are, i.e., conceptual terms of a reality which bursts through language and escapes. Under no obligation to blink at the time-spirit in a piece of writing, and aided by the cumulative Christian experience, the motivation of the letter to the Hebrews is thus extended to the latest interpreter who is intent on making Jesus real "today" no less than yesterday and "forever."

By the aid of such a commentary as this we are introduced to a personality who boldly carries the Platonic tradition into Christianity. In a series of paradoxes which would gladden the heart of G. K. Chesterton, we find a letter addressed to the Hebrews by one who knew no Hebrew for those who were in no sense Hebrew. We have Jesus, the offspring of Abraham, given the rank of one Melchizedek who can be regarded only as a gentile. With the high christology of one who is greater than angels, Moses, Joshua and priest, Jesus is described as having "all one origin" with his brethren, and as comparable to one who had neither father *nor mother.* Finally, in language heavy with metaphors and symbols of sacrifice, there is found a thesis of atonement by sympathy rather than by substitution, and by a "living way" rather than by a necrological transaction. Any such result increases our debt to Professor Robertson for his spiritual insight and sound scholarship. W. P. Lemon.

Weathervanes or Rational Wills

Developing Attitudes in Children: *Proceedings of the Mid-West Conference of the Chicago Association for Child Study and Parent Education, March, 1932. University of Chicago Press,* $1.50.

DESPITE its diminutive format and modest jacket this is a bigger book than many which will be this year's best-sellers. Its chief claim to such an appraisal lies in its utter timeliness. Although the addresses from which it was compiled were written more than a year ago they carry a solution-that-might-have-been for the world's most recent and most urgent problem, the prevention of a war before the dead-line set by Lloyd's, May, 1935.

With the disarmament conference in the doldrums and European nations feverishly fortifying their borders at vulnerable points, an appalled public, which two years ago naively thought that world peace, along with prosperity, was just around the corner, is asking "How come?" Subsequent probings are proving that the militarist support in war-menacing countries comes principally from collegiate groups or organizations of fanatical youths sworn to avenge past defeats and present grievances. Futures are not so vivid to them, nor will they be if they succeed in starting the desired *revanche.* They will be the first to go and not come back.

Obviously, the same foreshortened perspectives, national prides and racial prejudices which caused the world war are still controlling a peacetime generation whose parents know better. And why? For the same reason that America has ceased to be dry: people have depended upon legislation rather than education for the inculcation of ideals which might have been redeeming.

And here, at long last, we reach the major contribution of the volume we are reviewing: these things, conceivably, might not have happened if the attitudes which this book recommends had been developed by the methods which it describes and appraises.

In the foreword Carl F. Huth points out the dangers of an over-mercurial society so volatile as to be seriously affected by the slightest change in international temperatures. "Only systematic, carefully planned and continuous 'upbringing'," he says, "will safeguard and stabilize our future." In the first paper Hugh Hartshorne shows how this may be done if proper ethical attitudes are properly taught. In doing this, conditioning is important but only as a background or instrument. Imitation and propaganda are likewise helpful but not finally efficacious. A sounder source for moral mind-sets is to be found in projects based upon consciously realized principles and

eventuating in consciously arrived-at appraisals. These yield, with proper cultivation, such more-than-individual values as self-confidence, social passion, and good will. Hartshorne is not afraid to call them "faith, hope, and love."

Harry Elmer Barnes deals more specifically with the development of mind-sets toward other nations. Only as these are inculcated and controlled can race riots and war psychoses be prevented. "Unless we accompany the material disarmament and the scrapping of war plans by the disarmament of the minds of children, we certainly will get nowhere in the great campaign for world peace." Barnes's prescription for such procedure is "the promotion of intelligence in the schools" through proper instruction in "such things as history, social studies, literature, and science."

It is at this point that Glenn Frank comes into the symposium and makes a major contribution by defining and illustrating "proper instruction." It demands, first of all, a distinction between "scholarizing" and "socializing"; the one is merely "dogmatic indoctrination through instruction"; the other is "dynamic integration through education." Both are essential if new truth is to be discovered and applied intelligently to the solution of social problems, but of the two socializing is, at the moment, more important to offset a traditional over-emphasis on scholarizing.

The round table discussions which follow under the leadership of Mellville J. Herskovitz, Ruth C. Peterson, Robert C. Woellner, Norris L. Tibbets and Carleton Washburne illustrate the application of these methods to the development of right attitudes toward various religions, vocations and nations through motion pictures, social service projects, and worship.

Harry Gideonse's minority report on "International Relations" takes piquant exception to certain of Harry Elmer Barnes's positions and spices up the whole discussion with a little disagreement. It is admittedly "a dissenter view" but in key with the other papers since it is Gideonse's way of saying "I believe in thinking and do my own critically." Moreover it enables the symposium, even as this review, to taper off with something more human and less tremendous than the rest of the book is.

EARL MARLATT.

The Cross and the Sword

CHRISTIANITY AND COERCION. *By Francis J. McConnell. Cokesbury Press, $1.00.*

WHEN Bishop Francis J. McConnell speaks on any subject of vital interest to the church, his words carry the authority of a long and distinguished leadership in American Protestantism. The title of the bishop's latest volume, "Christianity and Coercion," is enough to tell the importance of the issues treated. Of late there has been much agitation of mind and heart over the problems of boycott, international economic sanctions, violence in the class struggles, labor strikes and other social pressures, and specifically the implications in these issues for pacifists. Bishop McConnell discusses the implications of such issues for Christianity. His method of treatment is, generally speaking, that of the Christian pragmatist who believes that "there are no absolute standards we can set up—and no fixities except those of direction." The social philosophy implicit in his discussion is that of the meliorist who wants to move ahead along the lines of old age pensions and unemployment insurance to mitigate some of the more obvious brutalities of the present. His attitude is the broad tolerance of the liberal, whose avowed sympathy for the aims of the soviet union the reactionary will find repugnant, and whose aloofness from the social forces that aim today at swift and decisive change the revolutionary will interpret as obstructionism.

There are some regrettable omissions of reference to questions that can hardly be avoided if we are to come to grips with the issue of coercion. The gravity of the social crisis in western civilization is not touched. The possibility of a catastrophic collapse of capitalism, either through "the iron laws of economics" or through a new world war, is not so much as hinted. There is no treatment of fascism as a world menace. There is no effort to assess the class forces that divide American "society." (The bishop assumes that we have an inclusive society whose political instrument is the common state.) Bishop McConnell obviously does not want to be classed among the "fanatics" who stress the urgency of these questions.

Early in his discussion Bishop McConnell dismisses those arguments for non-coercion which are derived from a literal authoritarianism that follows, or tries to follow, Jesus. "Jesus taught a reverence for men such as we can find nowhere else, but he could not tell men in advance what that reverence would call for in days like our own, with an organization of life utterly different from anything in his day."

In regard to international war, Bishop McConnell is not a pacifist. He accepts the company of those who say "that war is a dirty, filthy business, but that we now and again have to go through it . . . in the hope that war will somehow work in the end to destroy itself." "This position," he hastens to admit, "is far from ideal; but taking the world as it is, I think we can make a good argument for its being at least measurably Christian in this world of ours where nothing is fully Christian." This qualified acceptance of war in the international field makes all the more striking his belief that in the class struggle "it is entirely possible for all the greater changes necessary to a cooperative social order to come without any violence." This is a reversal of the position of those who refuse all participation in international war, but qualify their pacifism in the social struggle by accepting varying degrees of coercion as regrettable necessities for socialization.

Bishop McConnell is with those liberals who reject the Marxian conception of the state as an instrument of class rule. Democracy, as practised in capitalist countries, is, according to him, a political method which will permit of the complete socialization of all basic industries by the enlightened use of the franchise. "The growth of an informed public opinion can bring the change without reliance upon any physical force whatever." One thinks at once of the expulsion of the five socialist members of the New York state assembly soon after the war, on the sole ground of their beliefs. If sentiment (or war-time hysteria) was sufficient to unseat the socialists, what may we expect from those who control the machinery of the state at a time when there *is* a *real* threat of expropriation? Such a time will provide the psychological conditions for even greater hysteria in the behavior of the ruling class. Majorities, which were overwhelming, had nothing to do with the question of seating the socialists.

Nobody proposes that a minority of workers shall seize the machinery of state by force simply because they are unable to muster a constitutional majority of voters, nor is it fair to charge, as Bishop McConnell does, that "the radicals among us would not be satisfied to have the basic industries socialized without a fight." Radicals do maintain that *democracy*, as practised here, is correctly described as *bourgeois*, because it was the gift of the bourgeoisie to western civilization. It was the political form evolved for enabling the bourgeoisie to rule; and not the creation of liberals, like Bishop McConnell, who, being kindly disposed toward workers, desire to make the socialization of the economic system

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less difficult for them. A growing and confident bourgeoisie has unquestionably extended harmless civil liberties to minorities, though usually under considerable pressure from them. This does not prove that *democracy* will be maintained by the bourgeoisie when it has become *unsafe* for its rule.

Have we, or have we not, dictatorship in the United States? On one page we read: "There is, however much more danger in an hour like the present of the dictatorship of moneyed groups than of socialist groups." Later on we encounter this assertion: "One difficulty has been that we have had industrial dictatorship in the United States whose first concern . . . has been with dividends and investors." But then we read that "the popular will can do what it will by law," and that "laws are social instruments, and can be set aside when they cease to serve social purposes." In at least one field, however, where he has had intimate dealings with bankers, Bishop McConnell announces the existence of a sweeping dictatorship. "The banks have more to say about the policy of the missionary society than all the contributors of missionary funds, and missionaries and missionary officials put together." From so eminent an authority, this ought to make front page headlines in China, even if it does not broaden the scope of the senate inquiry into banking practices. Why the full significance of this experience apparently never impressed itself upon Bishop McConnell, it is difficult to understand. We cannot escape the question: How is society going to rid itself of the dictatorship of bankers in areas where the bankers have a really vital stake, if missionary officials are bound and gagged (however subtly) by this dictatorship where only a few paltry millions are involved instead of the billions which are tied up in the control and ownership of industry?

Bishop McConnell points to three instances of social control that were achieved "without a soldier's firing a shot." The abolition of toll gates he cites as evidence that "the work of socialization does go on." Now the fact is that the emergence of economic interests more powerful than that of the owners' of toll gates, as for example the automobile owners' in Pennsylvania in 1911, led to their abolition. Again, the bishop states that "public schools are a result of socialization." Surely he has heard of the closing of thousands of public schools in many parts of the United States recently because powerful economic interests (the dictatorship of the banks) have resisted the taxation necessary to keep them open. Speaking of prohibition, the bishop observes that there was "an instance of the outright destruction of a great business by government and of the return of that business to power, without the use of any physical force." Here we suggest three points. First, the fact of a war-time necessity played an important part in the abolition of the liquor traffic. Second, and even more important, prohibition gained no great headway until the conversion of influential industrialists, who for reasons of industrial efficiency demanded a sober proletariat and contributed generously to the cause of temperance (always the temperance of the workers). Third, the repeal of prohibition comes at a time when the surplus of labor has reached enormous proportions and suggests other ways of compelling sobriety in those who handle complicated industrial processes. Added to this fact, there is the not unattractive prospect, pledged by statute, that three federal taxes will be repealed on the return of licensed liquor. It is a truism that every dominant group in the economic life of the United States today reveals a powerful preference for those forms of taxation whose spread is wide over the populace. The bishop's own examples and many others prove *only* that one fraction of the ruling class has often scored a victory over another fraction of that class. They shed no light upon the social strategy necessary if there is to be a complete expropriation of monopolized finance capitalism, which is, after all, the question in hand.

Nor is there any light on this question in the bishop's assertion that "we are so close to the socialization of the railroads that we can do that whenever it seems best." If we are so close to this consummation of socialism in railroads, it is no occasion for a socialist bonfire. If the government takes over the railroads, it will be done under pressure from their present harassed owners and not under the pressure of a socially-minded public. The terms of settlement for socialization will be those of the same bankers that dominate the missionary societies.

Considering all the evidence offered, I am not convinced that "it is entirely possible for all the greater changes necessary to a cooperative social order to come without any violence" through the growth of an informed public opinion. We must not underestimate the *educational* power of an entrenched class. The story of the dictatorial control of the air (radio) has been made available for the reader of The Christian Century. Bishop McConnell knows that special interests own the press (with some insignificant exceptions, of course). The movies are hardly worth mentioning in this connection, so complete is the monopoly of a single viewpoint here. Schools in general, no matter what the exceptions may be, are maintained for the purpose of confirming in the minds of the instructed the essential correctness of our political and economic institutions. As for the churches, we must accept the testimony of Bishop McConnell himself on the point: "The verdict of historical research would, I think, have to be that the church, or the churches, have never yet reached the understanding of themselves or of Christianity which would make it safe to intrust powers of physical coercion to them."

How, it must be insisted, are we to get "an informed public opinion" on so fundamental a question as that of a "cooperative social order" when the agencies of public information are so completely under the control of those who have a vital stake in perpetuating an order that rests upon exploitation? Misinformed public opinion (a non-violent technique, let it be noted) is the first line of defense for class rule. Gandhi is a piker in the technique of non-violent coercion compared with the use of educational agencies by the American ruling class to prevent any frustration of its will to rule, or for that matter to prevent even the discovery of its unfitness to rule on the part of those whose interests are hostile to it. The police power of the class-owned state (a technique of violence) is the second line of defense for entrenched privilege which may be driven back, in extremities, by a desperate enemy class that has been "informed" or educated by the deprivations to which exploitation subjects it.

If this volume is *the* answer to the question, "Where does the church stand with reference to the advancing groups in a period of decadent capitalism and with reference to the tactic of revolutionary coercion?" then it is impossible to avoid the conclusion that the church has no vital word to speak on the chief issue of the age. There is dignified rebuke for those "ministers of the church" who "refer to attendance upon the church services by numbers of 'best people,'" but no stirring challenge to the church that it confronts a life-and-death choice in this very matter of social identification.

The question will naturally arise in the minds of many readers of The Christian Century as to the relation of this volume to the writings of Reinhold Niebuhr. There is such a profound divergence of viewpoint between the two in the premises which underlie their discussions of coercion that it would be a mistake to say they disagree on this particular point of social strategy. If society is what Bishop McConnell's analysis makes of it, there can be no dispute with him on the possibility and absolute desirability of a wholly non-violent

transition from a bad state of things to a more tolerable condition of life. But when he posits the possibility of "the growth of a genuine and thoroughgoing social consciousness on the part of the so-called possessing class" he means, if anything, that predation is not of the essence of capitalism, and that capitalists, therefore, may experience as a class such spiritual progress as to divest themselves uncoerced of the privileges of ownership. This basic assumption is in irreconcilable conflict with that of Niebuhr and all others who hold that it is a psychological impossibility for a ruling class to surrender its vital interests even to constitutional majorities, and that therefore forcible expropriation of the propertied class is absolutely necessary to reach the socialist goal. In such forcible expropriation, the degree and character of violence will be determined by a number of factors, among them the readiness of such groups as come under the influence of the church to support an advancing proletariat by more than well-wishing.

If conscientious objection, "at a time when men who believe otherwise are dying for the state, is not inspiring," how inspiring, we ask, is the spectacle of the liberal's class-neutrality at a time when men who believe otherwise are dying (and will die) for a classless cooperative social order which involves issues of justice, freedom and fraternity not known to modern international warfare? J. B. MATTHEWS.

An American Super-Stoic

A PHILOSOPHY OF SOLITUDE. *By John Cowper Powys. Simon & Schuster,* $2.00.

BELIEVING neither in God nor in immortality, Mr. Powys finds that he needs that something which faith gave to the men who had it, and which helped them to keep the soul inviolate. This "philosophy of solitude" which he offers the modern man is thus, from his point of view, a substitute for faith. The name which he gives to it is "planetary elementalism."

But what is the matter with modern life that requires so drastic a philosophy? Modern men, says Mr. Powys, are "harassed megalo-politans." We are surrounded by "the Gargantuan monstrosities and Dantesque horrors of our great modern cities." We are "driven to the wall . . . deafened by the tumult . . . drunken upon shameless sex and deadly liquor . . . scoriated in our nerves by the gregarious confusion." It is obvious that here is an extraordinarily sensitive soul, who has come too close to horror and brutality. "There are things going on, at every moment, all over the world, that no one but an inspired saint or an insane sadist can bear to think upon for more than a passing second."

Where shall such an harassed soul find help? Not, says the author, from the optimistic and cheerful philosophies of Emerson, Whitman and Thoreau, but rather from Epictetus, from Marcus Aurelius ("himself a nervous, fatigued, neurotic oversensitized modern character, disillusioned to the uttermost depths of his being") and, chiefly, from Chinese philosophy. "What we need in America is a philosophy of grim stoical endurance."

What Mr. Powys suggests as healing for tormented souls is out of his own experience, and though he insists that each one of us must formulate his own philosophy independently, what he says is abundantly helpful.

This "handbook of contemplation under difficulties" begins with the insistence upon the isolated self. We must cultivate a deliberately lonely life. Loneliness is the law of nature. We must accept it; and not only accept it, but find in it "our unique and singular happiness." Only by isolation (think of the soul, he says, as a hard, round pebble!) can we become immune to the pressure of the crowd-consciousness, and make it possible for the magic of the universe to flow through us.

Our salvation, he continues, is in becoming "elementalists," that is, "lovers of the Inanimate." This does not mean that we are to become lovers of nature, for nature is too self-assertive, too full of "struggling, contending, teeming lives"—the very thing we must escape. Rather, being selective in our appreciations, we ought to establish an intimate relation to nature in her starkest, barest, most simple aspects; in short, with the cosmic elements—earth, stone, rock, water, air, vapor. We are to fling ourselves into the Inanimate—perhaps it is a dead tree-stump, a fragment of sky, a broken flagstone—and by yielding to its magic have the spirit of that scene flow back into our minds with healing.

This requires, of course, a tremendous concentration of will. Mr. Powys believes us capable of exerting such will. We can, if we desire, forget what pains us and make ourselves porous to these stark, bare, simple elements.

The beginning of such a relationship to the "chemistry" of the earth is in greater awareness to the miracle of life. We ought to try to live in the atmosphere of convalescence, rejoicing in every hour as a new escape from death and from pain. To read Powys' book is in itself enough to give us hints of such awareness. Who will fail to regard rain properly after having it described as "this phantom-falling sea of liquid spears"?

The book will not satisfy everybody. But it will undoubtedly nourish many a soul that is struggling for inner fortitude. The author's purpose will be fulfilled if it tempts us to some independent way of life. ALFRED SCHMALZ.

The Language of the New Testament

GREEK PAPYRI OF THE FIRST CENTURY. *By W. Hersey Davis. Harper & Brothers,* $2.00.

THE IMPORTANCE of the Greek papyrus documents of the early Christian centuries for the understanding of the New Testament has been increasingly recognized of late years, and their study has accordingly come into some prominence. Several volumes of selected papyri prepared for class use have come out, notably Milligan's "Greek Papyri," and most recently the first of two volumes by Arthur S. Hunt and C. C. Edgar in the Loeb library. Professor Davis's book is a welcome addition to such textbooks. It is designed for class use, is equipped with translations and copious notes, and prefaced with very full bibliographies—fuller indeed than the purpose of the book seems to warrant. There are ten pages of bibliography, and only thirteen pages of Greek texts—too little to occupy a lively class more than two or three weeks at the most. As a teacher of such classes I should myself have welcomed more texts and less introduction and bibliography. But the book should be very useful in spreading knowledge of the light the papyri have to throw upon the Greek of the New Testament, with which they have so much in common as to warrant the conclusion that the Greek New Testament is in style fundamentally colloquial.

It was a good idea to confine the selections to documents of the first century, and that policy probably explains the fact that so many of the pieces selected have already appeared in similar collections for class use; only seven out of the twenty-one chosen are new to such purposes. I should have preferred a larger number, and a greater proportion of fresh selections. The practice of giving the student translations is also in my experience a detriment rather than an advantage. It is getting difficult to find texts on which the student can try his strength

without the crutch of a translation. A better method is to use texts with introductions and brief notes and a short special lexicon, but no translations. For if the student is to go on and develop any independence at all he will soon find himself dealing with documents for which he must create his own translations. We should prepare him for that experience.

The book is dedicated, in honor of his seventieth birthday, to Professor A. T. Robertson, of Louisville, a veteran champion of the value of the papyri for the understanding of the New Teestament. EDGAR J. GOODSPEED.

God Re-examined

GOD OR MAN, A STUDY OF THE VALUE OF GOD TO MAN. *By James H. Leuba. Henry Holt & Company, $2.75.*

ANOTHER contribution to the literature of the theistic-humanistic controversy is here offered. It was probably not deliberately written as such, for the two words of the phrase seldom if ever appear. Professor Leuba, long a theological radical, makes many a characteristic thrust at the traditional God-concept and all its implications; but if the conservative reader will hold his emotions in good control and ponder this book, not as the vehicle of occasional iconoclastic diversions, but as the expression of a genuine desire to create a purer religious tradition, he will profit immensely by so doing and will see many of his difficulties in a new light.

The author is not an atheist. He claims that once the intimate conception of a "helper God" has been eliminated from human thought and aspiration, a new concept, symbolic of the creative power culminating in truth, beauty and insight, may well emerge. Then too, new forms of worship, that is, of awe, impressiveness and perhaps even of mystical experience, will appear, inducing a receptivity of mind and a relaxation of body. The exaggerated anthropomorphic conception of God as practiced by the world's great religions constitutes what he half-naively calls "a colossal, worldwide deception." Always in the history of Christian thought the gods were conceived in personal terms. Human virtues were ascribed to them and human motives to their conduct. Eventually philosophy and theology made these gods absolutist ideals, remote, abstract. Faithful worshipers, finding no comfort in them, resorted to Christ, to Mary, to the saints, to bishops and priests even, in their desperate effort to bring God close to man. Here then was a hopeless dilemma which persists to the present day. Says Leuba: "The intellectual gymnastics to which the church fathers were prompted by this perplexing situation are a monument to man's resourcefulness."

A similar analysis is made by the author in his discussion of the doctrine of immortality. The ancient Hebrew could not think of the resurrection except in terms of the physical body. The Greek, on the other hand, considered the emancipation of the soul only in terms of its release from the body. Paul "solved" the dilemma (in 1 Cor. 15) by telling his people that there would be a resurrection of a "spiritual body"; and this compromise has been carried down into present-day theology. The author points out that the doctrine of immortality, in whatever form, is not a monopoly of Christian thought and origin. The later Old Testament prophets, once they saw their cherished nationalism doomed, began seriously to ponder the possibilities of continuing existence. The Egyptians, the Greeks and the Babylonians likewise developed their various conceptions. Jesus did not therefore originate the doctrine of immortal life. He did, however, "more than any other personality . . . stimulate the aspiration for immortality."

The author is more convincing when he enters his own field, psychology, in analyzing problems of divine healing, visions, revelations, trances. These have always been attributed to God. Religious and magical healing practices have existed, undifferentiated, side by side, for a long time. Dr. E. Stanley Jones's famous testimony to his miraculous cure comes up for scrutiny. His recovery, and that of many other religious people, is not rejected as untrue, but the author carefully distinguishes between functional and organic diseases, and traces their interrelation. He shows that many such cures, reported from many sources and under many circumstances, are effected quite as often through and for persons entirely indifferent to religion. The cures, in other words, are mental or psychic, rather than religious or theological. A personal God has less to do with them than the religious patient is able to see or willing to admit.

Such also is the case with visions, trances and revelations. More so, as a matter of fact, for revelations are more intimately personal, less subject to proof, and more conditioned by the physical, mental, and moral makeup of the patient. An intimate and dynamic experience of the presence of invisible persons, either human or divine, is fairly frequent. Leuba observes, however, that such experiences can easily be induced by drugs, or noted as symptoms of disease, and in this he is undoubtedly correct. Hence they are evidences of certain types of personal restlessness rather than voices from another world. They are intimately related to everyday experiences, and grow chaotically out of them, both well-remembered and long-forgotten.

What then is left of the doctrine of God, immortality, religious ethics, human brotherhood, the church, worship, and personal happiness? The author is frankly realistic about these matters. He is not averse to a theistic world-view. Indeed, he does not object to the theism of a Washington Gladden, or of a Harry Emerson Fosdick; but he would not preach their God in the name of the Christian religion, for he believes that the God of a modernist is completely out of harmony with the Christian God. His concern over this point is perhaps a little far-fetched even though there may be a grain of truth in what he says. It is doubtful, of course, whether he has ever really pondered the tremendous pedagogical and homiletic difficulties which every conscientious minister faces in proportion to the measure of his intellectual honesty.

The thought content of ethical culture appeals to Professor Leuba because it has achieved complete intellectual freedom; and he believes with its founder that ethical motivation and insight are not necessarily based on theism. He feels, however, that ethical culture and all other out-and-out liberal groups have a long way to go in the direction of beautifying their "services." Science is to be called in to supply a new mystical technique, and there must be unrelenting experimentation until at last a new religion, genuinely spiritual but not anti-scientific and full of beauty and insight, shall blossom forth.

A stimulating book, this, if the reader can sit in critical judgment over himself as well as over his author.

EDWIN T. BUEHRER.

The People and the Book

THE MESSAGE OF ISRAEL. *By J. E. McFadyen. Funk & Wagnalls, $2.00.*

HOW timely are these Chalmer lectures! This is the season when the extreme wing of Nordic redivivus proposes that north sagas should be substituted in the Bible for the "Jewish" Old Testament, and when a modern Protestant preacher is quoted as saying that "the Old Testament is the source of most of our spiritual disasters." In much the same manner as this last, John Foster, the essayist of a hundred years ago, attacked the classics of Homer and Virgil. He claimed that the Iliad taught revenge, and that Virgil, through

the Dido episode and the wrong ideas about the nether world, was harmful to the Christian view. Unfortunately the number influenced either by Hebraic or Hellenistic culture in these days is comparatively small. Confessedly the excerpts from "heathen literature" and the attempt to distill ethical maxims from the genealogies of scripture have earned the vigorous criticism received, but in both cases the solution would appear to be discrimination rather than elimination.

It is little short of emancipating when Israel's message is secured from a Pisgah view of history. Our lesson helps and sanctimonious little homilies have frequently yielded only atomistic abstractions from a total reality. With the time-tested rearrangement of documents, there comes a new concept of revelation and inspiration as the emergence of great moral and spiritual ideas. Thanks to this approach made clear by Professor McFadyen and others of his school, revelation is not made antithetical to discovery. When once it is understood that the divine mind is conditioned at every stage by the moral and spiritual status of a people, it becomes unnecessary to condone the crude and cruel. The history of Israel, when thus sentenced to life, becomes the vehicle of progressive truth intrinsically valuable and universally verifiable.

All those—and they must be many—who are remote-control pupils of this Glasgow professor have learned to appreciate his translations and interpretations. This volume is on the same high level. One chapter deals with the teaching of the Old Testament, and it contains a well balanced treatment of the miracle stories. The prophets and their attitude toward ritual are dealt with in two chapters, and the concluding sections on "The World Riddle" and "Brotherhood" should be particularly helpful to teacher or preacher. Ere long some one may give us an "Epic of Israel" similar to the "Epic of America" by James Truslow Adams. We wish it might be Professor McFadyen. W. P. LEMON.

Out, Damned Spot!

THE UNTRIED CASE. *By Herbert B. Ehrmann. Vanguard Press,* $2.00.

EVERYBODY has heard about the Sacco-Vanzetti case, but very few know enough about it to hold an intelligent opinion one way or the other. It may be well, then, to begin by reciting a few facts. Here they are, undisputed and a matter of official record:

On the day before Christmas, 1919, at Bridgewater, Mass., there was an attempted holdup of a pay-truck. The following April 15, on Pearl street, South Braintree, Mass., a paymaster named Parmenter and his guard Berardelli were shot down in front of the Slater and Morrill and the Rice and Hutchins shoe factories. As the shots were fired, a Buick car which had been parked in front of the Slater and Morrill factory got under way, and as it passed the scene of the crime, the bandits threw into its rear seat three boxes of money taken from the paymaster. They then climbed into the car themselves. There were two men in the car already. All five of them escaped. Two days later an abandoned Buick, answering the description of the murder car, was found in the woods near Cochesett, about twenty miles away. Sacco, a shoe-worker, and Vanzetti, a fish peddler, were arrested on a street car on May 5. Neither had ever been accused of crime before. Neither was suspected or accused of either of these two crimes. They were arrested solely because they, in company with two friends, had called at a garage to get the friend's six-year-old Overland car and the Overland was under suspicion in the South Braintree killing. No connection was ever established, and incidental evidence which might have tended to establish such connection was ruled out. Sacco and Venzetti were simply held on suspicion; and it was their misfortune to be held in that manner during a period when all America was excited about the fabled activities of "reds" and other political radicals. They were known to be radical in opinion. They were indicted and convicted of the South Braintree killings, and Vanzetti was indicted and convicted of the Bridgewater attempt. Judge Webster Thayer presided at the trial, pronounced sentence, and denied all attempts to secure new trials or secure the admission of new evidence. In 1925, Madieros, a professional criminal with a long record, confessed to the South Braintree crime. The confession was not allowed to become public, because Madieros was undergoing prosecution for another murder, and his attorneys feared that the confession might prejudice his chances in the then current case. After his conviction was secured, the confession was given to various authorities, including Judge Thayer and Governor Fuller, but all refused to give it consideration. Sacco and Vanzetti were executed on August 22, 1927, having spent seven years in prison without an opportunity to bring before the public, or before any jury, evidence which had accumulated in the meantime for their defense.

Now: if Sacco and Vanzetti did not kill the paymaster and his guard in South Braintree, who did kill them? If Sacco and Vanzetti were innocent victims of a community and nation obsessed with fear and hatred for radical and even liberal political opinion, a community and nation determined to "show the reds!", then what about the real criminals?

It is to answer this question that this book was written. The question is answered fully and with convincing force. The author was junior counsel for Sacco and Vanzetti in 1926 and 1927, and made it his specific business to follow up the Madieros confession, tracing Madieros' actions and connections in order to see if the confession was valid and genuine, or fraudulent. It is his conviction, and it will be the conviction of his readers, that Madieros' confession was genuine; that Sacco and Vanzetti were not connected with the South Braintree murders or any others; and that Sacco and Vanzetti were indicted and killed simply because they were in custody, because they were known to have radical opinions, because the nation was determined that radicals were dangerous and ought to be killed, even if they were guilty of no crime. Mr. Ehrmann goes into minute detail; follows the Morelli gang through Massachusetts; ascertains who were in the death car while it was parked by the Slater and Morrill factory, who were the criminals who actually committed the murders, and the route the death car took in escaping from the crime and eluding the police. Charts and maps accompany the text.

If this reviewer can take himself as an example, then the readers of this book will lay it aside, after a careful and interested reading, with the firm conviction that Sacco and Vanzetti were the victims of our collective indifference and fear of free thought. The Sacco-Vanzetti case, "the case that was never tried," will stand as an indelible stain on our jurisprudence, our national honor, and our charter of liberties. Mr. Ehrmann states the matter well: "Neither Mr. Thompson (the senior counsel) nor I belong even remotely to the school of thought represented by Sacco and Vanzetti, although we came to respect and admire them for their human qualities. As for myself, I am far more interested in the character of our citizenship than in any formulas for society. If the human material is right, we need not worry about the kind of system. . . . For this reason, I cannot agree with those who demand that the Sacco-Vanzetti case be forgotten. To forget is to invite repetition. The painful memory of past mistakes is the best teacher of humanity. Unfortunately, society finds it easier to erect statues to its martyrs than to recall the circumstances of the sacrifice. Yet the causes are invariably the same—minds that

are closed by deep prejudice or transient passion." This volume may help to break up some deep prejudices and allay some transient passions. Whether it does or not, it deserves reading and thought. CHARLES STAFFORD BROWN.

The Love of Money

CASH ITEM. *By Catharine Brody. Longmans, Green & Company,* $2.00.

AT A TIME when the sight of money is becoming to many of us a distant memory, Miss Brody reminds us that the love of money is the root of much evil, and that this fact complicates the simple annals of the poor. She tells her story in the current cinematographic style, here a peep and there a peep at the lives and families of her two main characters, Deena Padgett and Larry Yomans. These two young folk are very ordinary victims of the onflowing stream of chaotic and drab existence. The need of and desire for money is the pressing urgency in their lives, the restrained power of environment and chance is the chief barrier. To get money, Larry, who works in a bank, speculates and becomes entangled in an embezzlement. The description of the methods used by him and several other bank officials, the resulting discovery, trial and conviction of the guilty ones form a large portion of the story and warn us, after the failures and closings of the past few years, to keep an eye on our bankers. Perhaps it is now too late to do this, and the bankers should be given a chance to regain their former social respectability. After the hero has served his sentence, we are led to believe that he and the heroine are to be happily married.

Miss Brody writes with a keen eye for detail. Much of the dialogue rings true and many of the scenes are good but depressing realism. Deena's home life and the death of her drunken father are examples of this. And yet the story doesn't seem to go anywhere. Perhaps that is the intention. Perhaps a naturalistic determinism makes life itself seem aimless.

LEE CANNON.

Books in Brief

THE MOON MENDER. *By John Richard Moreland. Kaleidograph Press, Dallas,* $1.50.

Moreland is intimate with beauty in a thousand forms, and sensitive to the suggestiveness of land and sea—especially the shore of the sea—and of people. Within the compass of a somewhat restricted gamut, beyond which he does not strain his voice to reach notes either too high or too low for his range, he makes melodious music. The Christian Century is proud to have him from time to time among its contributing poets.

ROBINS AND RAVENS. *By Harriet Packard. Driftwind Press, Montpelier, Vermont.* 60 Cents.

This little volume of poetry has some pleasant, thoughtful lyrics. The poetry sings off quietly and easily and the themes handled are always original. The subjects are those commonly associated with poetry but the author gives them a new interpretation. Her sincerity is marked. Those who like the usual things in poetry will find that here are poems that use the things they like.

MAN AND THE VERTEBRATES. *By Alfred Sherwood Romer. University of Chicago Press,* $3.00.

Haeckel insisted that one could not be a good citizen without knowledge of evolutionary biology. With this Dr. Romer seems to agree. In 427 compact pages, he reviews the story of vertebrate life during four hundred million years, discusses human origins and races, and reviews the structure and development of man. Though chiefly intended as a text, it is more readable than many popular books, and vastly more authoritative. There is an abundance of well-chosen illustrations, of which many appear for the first time. Readers wanting something more solid than the "outlines" of J. Arthur Thomson will find this an inviting book.

WHAT I LIKE. *By William Lyon Phelps. Charles Scribner's Sons,* $2.75.

Anthologies of prose are seldom worth the paper they are printed on; but this one is. And there are few actual or potential editors of anthologies based solely on their own personal preferences who command or would deserve much attention for their selections; but Professor Phelps does. His literary likes are something other than whims and prejudices. He both knows and loves literature, and he has a taste both cultivated and catholic. He likes Plato and Bret Harte, Matthew Arnold and O. Henry. From these and a hundred others he has chosen extracts not because they illustrate the history of literature or the evolution of anything but because they are good reading. The random arrangement is wisely intended to discourage use as a textbook and to encourage pure enjoyment of good stuff. These short extracts (about 140 in 700 pages) are not meals; they are appetizers. Professor Phelps says he thinks this is "a good bed book." Check. It is.

CORRESPONDENCE

What Can We Export to Russia?

EDITOR THE CHRISTIAN CENTURY:

SIR: Much emphasis is being placed on the mutual benefits in material ways which will result from our recognition of Russia. That sugarcoats this pill, bitter to many. Can other benefits result to both countries from closer acquaintance? Russia's art, music, drama and dancing have been admired by us, but has Russia known our best in these lines? Have we something of this kind worth copying?

Her literature of the 19th century came to us through many translations, and our older classics were known in Russia. Which of our histories, novels and biographies of the last twenty years will Russia translate, or which would you recommend? Surely not the stories of lust, easy divorce, murder, burglary, or frenzied finance.

There ought to be good tales of American family life, of practical Christian justice, of brotherly kindness, which would cause as much interest and emulation by Russia as have our scientific books and our sanitary and mechanical achievements. Russia has been purchasing already millions of dollars worth of our expensive apparatus and has paid high salaries to expert mechanics and engineers from our country. She is learning our methods of mass production of food, clothing and sanitary homes, so that her millions of people, for centuries underfed, underclothed and wretchedly housed, may all have comforts. Before this righteous goal is reached, she has begun a more equitable distribution of these material necessities than ever before obtained in that country.

Russia recognizes that ancient ideal, "All ye are brethren," "We that are strong ought to bear the infirmities of the weak," "If any would not work, neither should he eat." Probably many Russians believe that Lenin invented these ideals, for he preached them, and their regard for him approaches adoration. Their opposition to religion is based on the superstition, greed and cruelty of some clerics of the Russian church, who were on the side of the powerful and rich rulers and against the powerless and wretched millions of peasants. Americans may be able to prove that this is not true of all religions. American movies are not shown much in Russia, but would they show desirable ideals of "mother, home and heaven"?

However, American citizens might show higher ideals. Every American mechanic or engineer or teacher, enticed to Russia by the large salaries now paid various experts, could, after his seven hours of work is over as well as during work, follow the teachings of Jesus in the remaining seventeen hours in his association with Russians, and then their leaders would realize their mistake in classing all religion as superstitious, cruel and grasping. Every tourist visiting only a few days or months is another object lesson of what a Christian civilization can produce. There are thousands of Russians who may see only one American in their lifetime and then will believe all others to be like him. If one American business man breaks his contract or exports "embalmed meat," adulterated goods, or shoddy clothing, this dishonesty will be another argument against America's religion.

While some Americans hope to get out of Russia greater values than we give her, yet if the majority of Americans live their religion, this object lesson would be a valuable contribution to new ideas about religion. We might gradually change their complacency about the superiority of their form of government if they believed ours was more equitably distributing the products of our land and bringing greater happiness to the mass of our citizens.

Chicago. CATHARINE WAUGH MCCULLOCH.

A Footnote to Mr. Nash

EDITOR THE CHRISTIAN CENTURY:

SIR: This is by way of a footnote to Vernon Nash's article on "Are Missionaries Second-Raters?" The men named below found it necessary for various reasons, mostly of family health, to withdraw from the West China mission of the United Church of Canada, after periods of service on the field extending to not less than two full terms in each case. The position now being filled in Canada is set opposite each name.

J. L. Stewert, professor in St. Andrew's college, Saskatoon, Sask.

C. R. Carscallen, principal, Ontario Ladies college.

E. W. Wallace, chancellor, Victoria university, Toronto.

Parker M. Bayne, professor, Acadia university, Wolfville, N. S.

E. R. M. Brecken, professor, Mount Allison university, Sackville, N. B.

It may be noted that none of the men named withdrew from the mission because of disagreement with the board or its policies or on account of dissatisfaction with conditions on the field. I write with full knowledge of the facts.

Toronto. JESSE H. ARNUP.

Free Churches in Germany

EDITOR THE CHRISTIAN CENTURY:

SIR: In The Christian Century for October 25, in a short article on "German Christianity and Jewish Missions" you write: "The Protestant bodies have been unified under a *reichsbishof* who is to have authority even over the formerly independent churches, such as the Methodists and Baptists." This assertion is not true. Neither Methodists nor Baptists nor any other of the "independent" churches are unified under a reichsbischof. It is true that the hitherto existing 28 Protestant county-churches in Germany are unified in one church, the German Evangelical Imperial church (*Deutsche Evangelische Reichskirche*) with the reichsbischof as the leader. But no encroachment upon the independence of the free churches has taken place.

I am the chairman of a particular committee (*Aktions-Ausschuss*) consisting of representatives of the Methodist conferences in Germany, and as such I have to look after our interests officially with the authorities of government and imperial church (*Reichskirche*). I was never forced by any of these officials to put our Methodist church under the authority of the reichsbishop. Exactly the contrary has taken place. Reichsbishop Ludwig Mueller cultivated in a very fine way relations with the Evangelical Alliance when he worked as a naval-pastor (*marine pfarrer*) in Wilhelmshaven. He not only placed his own church at the disposal of Alliance meetings, but he himself preached also in the chapels of the free churches. When I met him first on May 3, 1933, he said to me: "It is not the intention of the state to touch in any way the religious opinions of the people. The government appreciates the religious power within the free churches and does not require the abandonment of these religious goods."

On October 18 we had another conference in the church council office (*kirchenbundesamt*) with the church-county-bishop (*kirchenlandesbischof*) Dr. Schöffel and he in the same way promised us: "We shall not encroach on your autonomy. We must stick together to accomplish the task of the gospel in our nation. In this we stand by one another as I to you. Concerning religion I am standing with you in the front ranks."

It is obvious that the new church in Germany appreciates the free churches and respects their service. Never in the history of our church work could we enjoy in Germany greater liberty than today. This has to be said for the sake of the truth and it is a holy request and desire to us.

Berlin. B. KEIP,
President Methodist Episcopal Church in Prussia.

Well, Why Not?

EDITOR THE CHRISTIAN CENTURY:

SIR: The members of the Trenton, Mich., Grade School Peace Pact sent the following letter to President Roosevelt last Monday:

To the Honorable Franklin D. Roosevelt
President of the United States.
Dear Mr. Roosevelt:

Will you and the Russian foreign minister, Maxim Litvinoff, ask Chancellor Hitler of Germany to join you in a *drastic complete disarmament policy?* We, the children of the Trenton grade schools, believe that, Russia, Germany, and the United States, acting together, could lead the world to permanent peace.

Will you please read Dr. Morrison's plan presented in The Christian Century of Nov. 8, 1933?

Yours very respectfully,
(Signed by all the children.)
SHIRLEY BATES
Secretary (Grade 6A)

Trenton Public Schools,
Trenton, Mich.

The Issue in the F. O. R.

EDITOR THE CHRISTIAN CENTURY:

SIR: Edmund B. Chaffee's article, "Pacifism at the Crossroads," in The Christian Century of November 15, presents so partial a view of the issues raised at the Swarthmore conference of the Fellowship of Reconciliation that the executive committee of the fellowship has authorized an answer. A referendum to the membership is now in the mails on the issues of principle and policy which were before the conference. It relates particularly to the meaning of pacifism in the class struggle and the members' answers are to guide the fellowship in its future policy and work. As a member of the council and executive committee since 1928 and of the committee on the referendum, I beg leave to submit a bill of exceptions to "Ted" Chaffee's report of the conference.

Concerning the religious and Christian basis of the fellowship, Mr. Chaffee writes: "And something of the nature of a drive has been on for several years to change this basis so that the religious nature of it should be merely the religion of social idealism and the name and figure of Jesus shoved well into the background." Three years ago, after prolonged discussion, the fellowship's statement of purpose was changed to include as members not only those who "desire to follow unswervingly the way of life exemplified by Jesus" but also those who "have received their inspiration from other religious leaders" and those who "have reached their faith in love and non-violence in still other ways." Such a functional inclusiveness is compatible with the spirit and teaching of Jesus who is certainly not "shoved into the background." There has since been no suggestion that

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this religious position be changed though always there have been in the fellowship those who miss certain notes to which their own religious experience vibrates.

The real issue before the fellowship Mr. Chaffee summarizes as, "Shall the F. O. R. apply the same rigorous pacifism which it preached in the world war to the class war now arising?" In the light of answers to this question he reports the speakers and evaluates the discussion at Swarthmore. In doing so he considerably oversimplifies (an error against which John Hughes of Pendle Hill warned the conference) both the position taken by several of the speakers, and the problem itself. In the instance of J. B. Matthews and Nevin Sayre, two secretaries, this oversimplification amounts to actual if unintended misrepresentation.

Mr. Chaffee states that J. B. Matthews was in agreement with Roger Baldwin's analysis that we must make a choice between "fascism on the one hand and communism on the other." Unless Mr. Chaffee is making a loose identification between socialism and communism (his later reference to "the soviets" and "Russian communism" makes me think he was not) his reference tends to misrepresent J. B. Matthews who for a number of years has been an active member of the socialist party. The misrepresentation is accentuated by mention, in the same sentence, of Matthews' "vigorous dissent" from a proposal to send a communication to Hitler. The proposed communication requested Hitler not to leave the League of Nations and I am told that its author said after the meeting that her purpose in proposing it was "to put us on the spot." To single out the German withdrawal from the League of Nations as an occasion for addressing the Hitler regime would be to subject ourselves to well-merited contempt for dealing in trivialities.

In referring to Nevin Sayre, Mr. Chaffee writes that "he pleaded for the historic position of the fellowship which was that of opposition to all war." But Nevin Sayre went much farther. He said that in his opinion the F. O. R. should refuse to participate in "projects of non-violent coercion." In his written report to the council, Nevin Sayre announced his belief that the fellowship's course in the present social struggle should now be delimited to truth-force, the persuasion of love, and the compulsion of self-suffering. If being in opposition to all war means to oppose the fellowship's participation in projects of non-violent coercion, then that should be clearly stated. But that can hardly be defended as the "historic position" of the fellowship. The findings of the Lyons conference of the International Fellowship of Reconciliation in 1929 declare "that the class war is a fact; that whether we will or not, each one of us is involved; that we as members of the fellowship must support as far as possible those individuals, groups, and organizations which strive to advance the interests of the exploited classes." The findings urge support of workers, during times of strike and conflict, against repression either by governments or employers. Many documents and activities (as those of the industrial and the southern secretaries) reveal that such participation in the class struggle has been a continuing and vitalizing force in the fellowship. Indeed, as recently as March 1933 the council, governing body of the fellowship, adopted a resolution by a vote of 14-4 that "it is consistent with the principles of the fellowship that its secretary may believe in and advocate political and economic coercion short of armed violence." Certainly we need not be guided always by "historic position," but since the question has been raised it is important to know which answer is historically accurate.

What is the nature of the class war ("class struggle" was the more descriptive term used in the conference announcement) which Mr. Chaffee compares undiscriminatingly to international war as a yes-or-no choice for pacifists? It is hardly fair to imply that some in the fellowship support it without at the same time attempting to clarify its meaning and the ways in which those members may be said to support it. Their support is scarcely that "of taking a gun at the sight of any injustice," an injustice of characterization which moves one not to firearms but to deep regret. They *are* interested in an aim, the "freedom of the workers," and they know that by no rationalizing about methods can they escape the consequences of enjoying privileges secured and protected through violence. John Haynes Holmes made it plain at the conference that the only escape from participation is in asceticism, not a likely choice by any effective number of F. O. R. members. Even in asceticism they would in effect throw a *negative* force against the disinherited who need in the struggle all the support that moral idealism can make available.

The fellowship, like pacifism, is at the crossroads. Pending the outcome of the referendum, the secretaries travel along only until February 1, 1934, when some will stay and some will go. Or will it be the fellowship that will remain behind?

New York City WALTER LUDWIG.

The Question Box

How can we preach a Christ of whom we know so little? How is it possible to use an individual as the standard of a religion when we know nothing definitely either as to his teachings or his life? With an apostolic literature that is so undependable as is so often indicated how can we honestly use it as a starting point for any movement, either the "social gospel" or that of individual salvation? S. M. S., Manhattan, Kas.

THE limitations of our knowledge regarding the personal life of Jesus are no hindrance to the acceptance of his leadership and program. We have ample and trustworthy material in the New Testament to give us a sufficiently clear idea of his person and message, and most of all we have, in the New Testament and in Christian history, a vivid presentation of the impression which he made on his own generation and has made on all the generations since his day. It is the fact that his teachings meet the highest demands of the enlightened mind and conscience. The Christian sources are sufficiently trustworthy for all that is needed in the way of a basis for our faith in Christ and our promotion of his ideals in the world.

Jesus constantly spoke of the prophetic predictions of his death and resurrection. Can you tell me where these predictions are to be found? T. B. D., Elsinore, Calif.

IT was formerly the custom of many Bible students to search the Old Testament for utterances which could be said to be "fulfilled" in the New. The Oxford Teachers' Bible had long lists of such passages, with their alleged fulfilments in the life of Jesus or the experiences of the early church. This use of the scriptures has now given place to a more reasonable method of studying the subject. It is evident that many of the passages in the Old Testament which yielded themselves to such treatment had no reference to facts in the New Testament age. They were local and immediate in their meaning. But the friends of Jesus "searched the scriptures" with eager desire to find utterances which fitted his life and ministry, even where the primary meaning was remote from any such connection. They felt that whatever was spoken of the men of the Hebrew line, and particularly of the nation, was applicable to our Lord as the realization of these hopes and ideals of the past. In him they were "filled out," they came to fresh and redemptive meanings. They were not predictions fulfilled but ideals realized. The alternative to such a view is the assumption that the writers of the New Testament were deliberately misrepresenting the facts, of which they could not have been in ignorance. Let the reader examine any of the so-called "predictions" of the Old Testament with this problem in mind, and come to his own conclusions.

There is no specific reference to the sufferings and death of Jesus in the Old Testament. The most vivid picture of a suffering servant of God is found in the 53rd chapter of Isaiah, but this refers to the nation and not to any individual. It was, however, a part of the general picture presented by the Old Testament of the sacrificial life and sufferings of the prophets and of any servant of God who should follow faithfully the pattern of a redemptive life. Jesus and his friends laid their hands on these ancient descriptions of suffering and service and applied them boldly and personally to his own sacrificial life and death.

H. L. W.

Liberals Combat Fascist Menace

Terzani Goes to Trial—Presbyterians Study NRA—Protestant Teachers Meet—Churches Merge

(Correspondence from New York)

NEW YORK, Nov. 25.—Our local liberal, radical and labor groups are becoming increasingly fearful of the spread of fascist ideas. Various organizations have been formed to combat the fascist menace as it shows itself at home and abroad. One of the most active of these, the national committee to aid victims of German fascism, has called a great protest meeting for tomorrow evening in the Bronx Coliseum. Arthur Garfield Hays, famous free speech attorney, who has just returned from Germany where he witnessed the reichstag fire trial, will address the meeting. It is said that reliable information has been received that any day now the defendants in that trial, Torgler, Dimitroff, Taneff and Popoff will be sentenced and speedily executed. While this meeting is planned as a protest against the Hitler regime in Germany, an equally important aim is the arousing of sentiment against fascist propaganda in this country. The Terzani defense committee is also active against fascism and has called upon many of our pastors to call attention to this fascist case in their pulpits tomorrow. Terzani goes on trial for his life next Monday before Judge Thomas C. Kadien, jr. in the Queens county court. The Terzani defense committee, of which Norman Thomas is chairman, contends that the murder of Fierro was actually committed by a member of the fascist Khaki Shirts of America. This is the organization which recently attempted an armed march on Washington, which was broken up by the Philadelphia police.

* * *

"Religion in the News" Broadcast

Beginning tonight Stanley High is to broadcast religious news again, over the NBC network from 7:15 to 7:30. This program was to have started several weeks ago but was delayed by Mr. High's illness. Stanley High is one of the best known journalists in the country and his broadcast of religious news will be most helpful in reaching thousands who would not otherwise have religion brought to their attention.

* * *

Conference on National Recovery Program

Two Presbyterian official groups, the committee on social and industrial relations of the board of national missions and the committee on social service of the New York synod, have combined to hold an all day conference on "The Religious Implications of the National Recovery Program." This conference is planned to include the presbyteries of New York, Brooklyn-Nassau and Westchester, and will be held at the Central Presbyterian church at Park avenue and 64th street on Dec. 14. Among the speakers will be Prof. A. A. Berle, one of the President's so-called brain trust, and Dr. Harry Laidler of the League for industrial democracy. The dinner and evening meeting will be open to the public but the morning and afternoon sessions are planned primarily for representatives of the churches.

* * *

Protestant Teachers Association Luncheon

The Protestant Teachers association, which now numbers some 7000 members, held its annual luncheon last Saturday at the Hotel Astor. This association was formed several years ago to promote and encourage week-day church schools and to give Protestant teachers a sense of solidarity and comradeship. Rufus M. Harthill is the president.

* * *

Episcopal Churches Merge

The Episcopal churches of the Incarnation and Messiah in Brooklyn have merged. The name of the union church will be the "Church of the Messiah and Incarnation" and the Messiah building will be used for the services. Rev. Frederick M. Adams is the rector of the combined congregations.

* * *

Tax-Exempt Property Studied

It was almost inevitable that in these days of municipal deficits the whole question of the exemption of charitable and religious property should come to the fore. From several groups there comes the insistent question as to the advisability of granting such exemption. The City Affairs committee, of which Paul Blanshard is the executive director, is making a special study of this question and has sent out a questionnaire on this subject to many of our religious institutions. We note too in this connection that an authoritative treatise on this subject has just been written by John Godfrey Saxe, vice-president of the New York State Bar association, called "Charitable Exemption from Taxation in New York State on Real and Personal Property." It is said that the tax-exempt property of religious, charitable and educational institutions in this city amounts to about $557,000,000.

* * *

Golden Rule Dinner

Plans are completed for the ninth annual Golden Rule dinner to be held at the Hotel Roosevelt next Tuesday evening. This dinner is given by the Golden Rule foundation to its friends and supporters to call attention to Golden Rule week which is set for Dec. 10-17. The menu will be one of a selection of such economy menus which the foundation has collected in a recently published "Golden Rule Book." Dr. John H. Finley will preside and among the speakers will be Rev. Ralph Sockman, the Hon. Charles H. Tuttle, Dr. William B. Millar and Dr. Adolph Keller of Geneva, Switzerland, who has charge of the Central European bureau of relief.

EDMUND B. CHAFFEE.

Massachusetts Councils Merge

State Church Federation and Religious Education Body Now One—Sons Assist in Ordaining Father

(Correspondence from New England)

HOLYOKE, Nov. 15.—This afternoon, in the beautiful chapel of the Second Congregational church, the union of the state federation of churches and the council of religious education was auspiciously consummated. The constitution, patiently drafted, and revised after consultation with denominational leaders, adds to representatives of the denominations—three for each 10,000 communicants—representation of local federations and councils and the organization of women's church societies. The new "Council of Churches," as it is called, will consist of over 300 members. The convention began with a communion service and ended with the doxology. Yet an expert in religious education confined to me his two misgivings, that the united organization may win less interest than the two have done, and that educational technique may overshadow and weaken the program of the federation.

The latter danger seems to have been guarded against. The new by-laws name as departments, "Comity," with four divisions; "Religious Education," with six; "Evangelism," "Social Relations," with six; and "Town and Country." A special committee reported on the relation of the two programs. One gives objectives; the other methods. "Comity" can succeed only as the constitutency is taught the necessity of "combinations where necessary and cooperation everywhere." Local organizations are demanded by both programs. "Evangelism not preceded by education is meaningless; not followed by it, is fruitless." Committees on moral welfare, legislation, industrial and international relations ask: How can we educate the membership of the churches to understand and support us on these issues? On the other hand, educational experts are beginning to see that they are concerned with the whole task of the church, and that concrete tasks and problems are the best teachers of young and old. The election of Bishop Charles Wesley Burns as president, with other judiciously selected officers, also insures a comprehensive development. In this, as in other ways, Massachusetts is setting precedents other states may profitably follow.

* * *

A New Note of Confidence

Are the churches discouraged and demoralized in the face of difficulties unprecedented and worldwide? This gathering of denominational leaders gives answer in an emphatic "No!" The sermon by Rev. William W. Rose of the First Universalist church, Lynn, based on Isaiah's words, "Precept upon precept," ended with the assertion: "We have already entered on the new era of awakened intelligence, conscience and courage." "The original sin,"

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Give Them Books for Christmas

These are New and Exciting

The Protestant Churches *and the* Industrial Crisis

by Edmund B. Chaffee

Enthusiasm, vigor, courage, *and much sound, constructive information* make this the outstanding book on this vital subject. *$2.00*

What can We Believe?

by James Gordon Gilkey

Give this book to "doubting" Christians. It will answer many of their questions, dispel many of their doubts. *$1.50*

The Church Looks Ahead

EDITED BY *Charles B. Schofield*

These essays, by such prominent men as Diffendorfer, Hough, Mills, Calkins, review the *constructive* work of the American Protestant churches and show where it is leading. *$3.00*

Whither Asia?

by Kenneth Saunders

One of the most interesting and encouraging books that has appeared on the religious and social conditions in the East—a study of the three great leaders, Gandhi, Hu Shih and Kagawa. *$2.00*

Christmas Specials

THE PROPHETS OF ISRAEL

Magnificent, full-page portraits of the prophets painted by England's leading portrait painter make this new book by S. Parkes Cadman one of exceptional value and beauty. *$3.25*

CHRISTMAS TRADITIONS

By William Muir Auld

Every page is a fresh delight—full of the fascinating and largely forgotten lore of the ages. *$1.75*

CHRISTMAS TIDINGS

By William Muir Auld

Utterly charming, this book recaptures the poetical beauty of the Nativity as it has been expressed in the art, ritual, and literature of two thousand years. These two books by Dr. Auld will add much to anybody's Christmas festivities. *$1.50*

THE SECRET OF THE SAINTS

By Sir Henry Lunn

An exceptionally lovely little book of devotions. *$1.00*

SINCE CALVARY

By Lewis Browne

A special $1.00 edition of this exhilarating book.

These are Solid, Enduring

The Beginnings of Christianity

EDITED BY *F. J. Foakes Jackson and Kirsopp Lake*

The outstanding commentary of this generation. A welcome addition to every minister's library. Vol. I: $5.50; Vol. 2: $7.00; Vol. III: $9.00; Vol. IV: $5.50; Vol. V: $5.50.

Karl Barth and Christian Unity

by Adolf Keller

Through a study of one of the most important movements within the churches, Dr. Keller, reputed to know more about world Christianity than any other living man, reviews very thoroughly the present religious situation in Europe and America. An important book. *$2.75*

Northern Catholicism

EDITED BY *N. P. Williams and Charles Harris*

Leaders in the English Church review the whole Anglo-Catholic movement. *$2.50*

The Original Jesus

by Otto Borchert

The freshness and originality of this study have already made it a best-seller in Germany. Just published in translation. *$3.50*

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said Dean Luther A. Weigle of Yale, "is disjunctive thinking, Not 'either—or,' but 'both.' To say that 'Protestantism is a sickly compromise between humanism and Catholicism' is like saying that the normal human temperature is a compromise between fever and chill! In the very frustrations of our times, God speaks. Man's folly and greed have brought the depression. We need a planned economy, a new Puritanism. So the churches have laid upon them the educational task of placing 'first' 'the kingdom of God."

Are they failing? Rev. S. M. Cavert, of the Federal council, closed an evening of prophetic utterance regarding social issues, by pointing out that at the very points where the churches have been charged with cowardice they are now denounced for "meddling." The convention refused to be hurried into a blanket endorsement of the NRA, but adopted a resolution welcoming its recognition of principles which religion has been teaching. The final summing-up called for the positive note, cooperation with other moral agencies and religious bodies, and the carrying back of these messages to local communities.

* * *

Brothers Assist in Ordaining Father

Not often, if ever before, have two brothers had the privilege of assisting in the ordination of their father. At South Duxbury, Vt., on Nov. 7, Henry J. Chandler, at the age of 59, was ordained by a council in which his sons, Rev. Edgar H. and Rev. Alexander L. Chandler respectively preached the sermon and offered the ordaining prayer. The father, an active layman in England, came to this country as a mechanical engineer to gain experience. He remained, and was for many years with the General Electric company in Lynn. Five years ago, though only two more years would have entitled him to retire with a substantial pension, he left his position to minister to a Congregational church on the shoulder of Camel's Hump, yoked with the Methodist church of Moretown. His zeal and success there led to his ordination and a call to succeed his elder son at Candia, N. H., who has gone to the pastorate of Central church, Jamaica Plain, Mass. Another unusual feature of the council was a communion service in which one of the deacons, Asa Corliss of Fayston, that day reached the age of 89.

* * *

And So Forth

At the closing session of the Connecticut Congregational conference, held in New Haven, Nov. 8, Rev. Sidney Lovett, chaplain in Yale university, characterized the church as "an experiment station in Christian living," necessarily interested in social problems and giving leadership "vital in a machine civilization."

On Nov. 11-14, the Federated church of Sandwich, Mass., Congregational, Methodist, and Unitarian, celebrated its 15th anniversary. Its pastor from 1922 to 1929, Rev. F. L. Marsh, preached on Nov. 12. Its present minister is Rev. John M. Trout.

The Cape Cod association of churches held a series of inspirational conferences at strategic points from Nov. 7-10.

E. Tallmadge Root.

Georgia Welcomes the President

His Speech on NRA Enthusiastically Received—Education Faces Crisis—Methodists Attack Lynching Law

(Correspondence from the Southeast)

Tampa, Nov. 22.—President Roosevelt's arrival at the "Little White House" at Warm Springs, Ga., brings the attention of the world back to the little health colony where the President and many others have found healing in the warm flow of the springs. Political and economic questions could not all be left behind and already a stream of visitors from over the world have turned the dreamy Georgia village into a hive of activity. Georgia hall, the beautiful sanitorium recently completed by citizens of the state, has just been dedicated. The building will care for a large number of patients.

The President's line of travel from Savannah to Warm Springs saw an almost continuous demonstration of popularity. Every town on the route presented an assembly of citizens from miles around and participated in enthusiastic ovations for the chief. Georgia has just turned loose millions of federal money and jobs have been created, so Georgia feels especially friendly toward the President. In Savannah last week President Roosevelt spoke on the program celebrating the bicentennial of the founding of Georgia. He spoke feelingly of the qualities that had made Americans great and of those that would save the nation. He scored the critics of the NRA and asked for patience and cooperation in working out the administration's program. The address was received with genuine enthusiasm.

* * *

Educational Problems Perplex Churchmen

Baptists and Methodists in Georgia are facing serious educational problems. In the recent session of the Baptist state convention at Augusta a long and rather irrelevant discussion of the proposed merger of Baptist colleges ended in a compromise postponement of the final decision for another year. This is the same action as that taken last year. The educational committee of the Baptist convention proposed the merger of the institutions for financial reasons and showed the impossibility of support for the present educational program. Friends of the schools responded with criticisms of other Baptist enterprises, such as the hospital in Atlanta, and were accused of "trying to array one institution against another in the program." The vote to postpone the decision on the schools leaves the educational status of Mercer university, which observes 100 years of service this year, financially uncertain.

Georgia Methodists provided for a survey of their educational institutions looking toward mergers and the creation of a Methodist-supported system of colleges and schools similar to the state university system. Abolition of some of the institutions and merger of others was suggested in the conference as an absolute necessity. The church now supports eight institutions. Heated debate followed the opening of the school question in the Methodist conference also. Sentiment rather than reason seems to exert an untoward influence in the work of both the Baptists and Methodists in the state.

* * *

Methodists Attack Lynching Laws

Methodists, assembled in the South Georgia conference at Brunswick, voted to ask the legislature to give the governor police power to act when the regular officials fail in cases of lynching. Vigorous attack on the state's lynching record was launched by Dr. Comer Woodward, dean of men at Emory university, Atlanta. The report pointed out that lynchings had increased threefold this year in the south as the result of the church's failure to carry on a vigorous program against such lawlessness. The report, which was heartily voted, called for the enactment of a state law granting plenary power to the governor to act when the officials fail to obtain convictions.

The Western North Carolina conference of the Methodist Episcopal church, south, in their recent session also spoke out vigorously against the cowardly depravity of lynching. Conference speakers called for a militant Christianity to stamp out this ugly evil in a strong resolution which said in part: "Lynching is all the more degrading because men of depraved appetites, and in mass movement commit murder with impunity. Most men who engage in mob action are cowards at heart and in union with the mob do those wicked things which craven fear inhibits in the individual."

* * *

And So Forth

Gammon theological seminary, Atlanta, one of the south's first seminaries for Negroes, will soon observe its 50th anniversary. A two-day celebration will take place Dec. 5, 6. Bishop Wilbur P. Thirkield, first president of the institution, will speak on Dec. 5. Other speakers include Dr. Max Yerger of South Africa and Dr. George C. Douglass.

The Scottsboro case is again opened with the trials of seven of the Negro boys accused by two white girls, now in progress at Decatur, Ala. The trip from Jefferson county jail was made with a guard of 20 deputies and was uneventful. Since Patterson was tried in Decatur a second time several months ago, the prisoners have been held for safe keeping in the Jefferson county jail at Birmingham.

Bishop Warren A. Candler, long a mighty figure in Southern Methodist affairs and a conservative influence of far-reaching power, together with Bishops DuBose of Tennessee and Denny of Virginia, are to be retired in a short time having passed the obligatory retirement age of 72. Bishop Candler was 76 the past summer. He is still active as a preacher and writer.

North Carolina is standing firmly by prohibition. The Carolinas brought the first break in the repeal vote by states and the Raleigh News and Observer, edited by Josephus Daniels, points out editorially that the predicted invasion of racketeers and gangsters, which the wets prophesied, has not materialized. The paper calls their talk the ancient language of the disappointed.

Adiel J. Moncrief, Jr.

XUM

Fighting Reds Bankrupts China

Cabinet Shaken by Continuation of Anti-Communist Campaign—Financing of Missionaries Still a Problem

(Correspondence from China)

SHANGHAI, Nov. 1.—Mr. T. V. Soong, minister of finance and one of the "strong men" of modern China, has resigned, and Dr. H. H. Kung, formerly minister of industry, a lineal descendant of Confucius, an earnest Christian and president of the National Child Welfare association of China, has taken his place. The main cause of the change is that Mr. Soong feels he cannot meet the pressure put on China's finances by the campaign against the reds, who, while they are being heavily pressed in eastern Kiangsi and western Fukien, are apparently gaining ground in Szechwan. It is the campaign in the former centers which is helping put government finances in the red ten million (silver) a month. Whether Dr. Kung can change the color of the account remains to be seen. There is considerable public sympathy both with him and his predecessor.

The movement for autonomy in Inner Mongolia is generally recognized as being affected by Japanese influence, indirectly at least. Its leaders are losing something of their first ardor. The outcome of independence appears less rosy than at first.

* * *

Still at Loggerheads Over Factory Laws

In the cosmopolitan metropolis of Shanghai two interests are to fore at the moment. Several times I have mentioned the problem involved in the application of China's factory law to factories in the international settlement. It is rooted in the question as to whether the Shanghai municipal council (international) or the municipality of Greater Shanghai (Chinese) shall wield authority over the inspectors appointed to see that the law is carried out. The municipality of Greater Shanghai holds that it has the right to such authority. The municipal council is unwilling to yield that point. Hence for the time being negotiations have broken down. Both want the inspectors urgently needed but neither can ignore the other in appointing them. In the meantime conditions in many factories continue being deplorable with occasional explosions that do the worker most damage. There are not, however, wanting signs that eventually this problem will find a workable solution.

* * *

Dedicate Shanghai Chinese Municipal Buildings

October 10 went off with a special *eclat* in Shanghai this year. That is due to the fact that in addition to celebrating it as a national holiday the municipality of Greater Shanghai dedicated its new municipal buildings which have been erected north of Shanghai, in the section that the Japanese navy and army overran in 1931. The buildings have a fine appearance. The country around them is crisscrossed with roads. The Chinese authorities hope to develop a thriving city there. This they may be able to do if they can solve the problem of protecting those who live there.

* * *

Emotional Revivalism Spreading

The revival movement, to which I have before referred, is spreading. Recent advice from several points in Manchuria indicate that churches there are having a share. The Bethel band, Dr. Sun and some Manchurian preachers, are active in this connection. Like the similar movement in other parts of China it shows the same tendency to run off into emotional ecstacies as well as to produce worth while spiritual fruits. In general it is enabling Manchurian Christians to get into touch with the realities of their faith. It has no connection with problems of social reconstruction and, on account of recent political events, does nothing with regard to the Christian relation to the body politic. It tends, therefore, as a whole to lead the Christians to think overmuch of building up the churches and their own spiritual life.

* * *

Churches Periled by Inbreeding

This leads me to point out an emerging danger confronting the whole Christian church in China. Large sections of it are in process of inbreeding. Three facts briefly mentioned will make this clear. These evangelistic revivals have all too often little or no relation to the rebuilding of communities. Then for some time now decreasing amount of attention is being given by national organizations to the problems of international relations. Again there

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is very little intra-denominational consideration of Christian unity: indeed, I have heard it called a "dead issue." All this is evidence of inbreeding of the life of Christians and overemphasis on the maintainence of church life and personal religious enrichment. It is one explanation of the difficulty Christianity in China has in presenting a cause and program big enough to appeal to and hold youth.

* * *

Groups Movement Gaining

The Oxford groups' movement is gaining somewhat in influence in China. I hear fairly frequently of the activity of groups. These do not, however, work much within the churches as yet. Quite a number of missionaries have recently had vitalizing experiences in the groups elsewhere.

* * *

Student Delegation Visits Japan

During the summer three Chinese students—one a woman—went to Japan on a mission of reconciliation. They met many groups of students and educators. Quite frankly they revealed what Japanese militarism had done in China. Their audiences were, with one exception, openminded and sympathetic. They had a short conference with Dr. Kagawa, who asked them whether, under present circumstances, he should endeavor to educate for peace or go to prison. He felt, too, that if Christians in Japan were to openly "rebel" against what is going on the philosophy of love would have hard going. The visit of these Chinese students made a deep impression on all those who saw and heard them.

* * *

Missionary Or Money?

Two questions are arising that call for careful consideration. One is that now that Chinese Christians are beginning to realize better the responsibility of self-support they are, among other things, beginning to advocate endowments for churches. The Anglicans are having quite a discussion thereon. Some of their churches have started such endowments. The other question is whether, since missionaries are losing responsibility for disbursing funds, their position is not becoming too much tied up with the money sent for their support. One hears too often the alternative, "missionary or money," which means that if the missionary is withdrawn the money used to support them should remain. Then, too, quite often missionaries are supported in institutions by those who would withdraw the money concerned if the missionary retired. The result, in the first case, is that if money were available without the missionary the latter might often be dispensed with; and, in the second case, that if the money goes with the missionary then the latter is often retained because his service makes it unnecessary to raise money needed to support the Chinese workers who might take his place. These converging tendencies make the position of the missionary depend too much on the economic factor. We did not like it when the significance of the missionary lay in his power to disburse money. We do not like it any better that his presence or absence should depend considerably upon the money that supports him.

FRANK RAWLINSON.

MacDonald Woos Germany Back

Calls Vacant Chairs at Geneva Europe's Storm Clouds—Government's Disarmament Policy Unpopular

(British Table Talk)

LONDON, Nov. 14.—The week has compelled us to think together a number of things past, present and to come. Armistice day, the speech of the prime minister at the Guildhall, the German endorsement of Hitler, the debate upon disarmament in the two houses of parliament—all these matters are related in a vital way. The keeping of Armistice day follows a ritual which is now firmly established. But the observance is slowly changing its character. It is still a "requiem," but as the years have passed there has arisen a new generation for which the great war is a war in history. Schoolboys are summoned to keep the two minutes' silence; none of them now remembers the war and though many can tell of fathers or brothers among the fallen, there is no longer in their minds that acute and passionate sense of loss which all of us felt in the first years. The day must come and is coming to be one in which the new generation is called to think less of a requiem for the dead and more of a dedication of the living to peace.

The prime minister in the Guildhall was vague, perhaps of necessity vague, but his temper was excellent. He declared that the British policy was peace and he plainly invited Germany to come back to Geneva. "The clouds brooding over us at this moment are those vacant chairs at the European council board. Next week the German elections will be over and I trust that its government will then use its great authority to guide those deliberations along lines which will not only serve their own interests, but those of Europe as a whole, and of our western civilization.

The success of Herr Hitler reminds one of the comment made by a certain shah of Persia who in a visit to England said the horse of the prince of Wales won the derby amid terrific applause. He said that it was not the victory that surprised him so much as the enthusiasm of the crowd. It did not need the election to convince us that Hitler has Germany behind him. That is clear. What will he do with his charge? On every side there are evidences that the desire for peace and the determination to have it have a hold as never before on the people of this land. But will Herr Hitler be content to work with a united people behind him for justice and peace?

* * *

Some Words of The Week

There is no one on the bench of bishops who can speak more seriously to our condition than the bishop of Ripon. In a letter to the Times headed "Exsurgat Deus," he wrote last week upon "The Missing Factor in Modern Politics." "If then we dealt in 'reconstruction' when 'regeneration' was our obvious need, making next to no use of the secret, bought so dearly, that might have saved the post-war world, have we suffered enough even now from chaos to face the way of Christ again? Has the ill-success of all substitute revolutions prepared us for the revolution which he preached? 'Seek ye first the kingdom of God and his righteousness, and all these things'—economic necessities, as the context shows—'shall be added unto you.' 'Let God arise, and let his enemies be scattered!' In the end man's interests and God's are always identical."

The Wilde reader in mental philosophy, Dr. William Brown, lecturing in Oxford dealt with the group movement from a psychological point of view. He avowed himself a firm believer in a "power not ourselves making for righteousness." If we desired inspiration from above, even in a small way we got it. But not all intuition was supernatural. He did not doubt the occurrence of sudden conversions.

* * *

Criticism of the Government's Lack of Initiative

Yesterday's debate in the house of commons upon disarmament was not very satisfactory. The labor vote of censure was easily defeated, but the critics of the government have more support in the country than the debate revealed. The reason why Germany left the league is stated with clearness by Lord Lothian. The plan which Germany resisted was one which had become "a non-disarmament plan for the armed powers and a plan for refusing to disarmed Germany for eight more years those defensive arms which the armed powers themselves intend to keep under the ultimate convention." The government is accused by many of timidity and dilatoriness and in general of a lack of enthusiasm for disarmament. Lord Cecil describes their mood as "nebulous." They leave upon him the impression that they do not regard disarmament as of the greatest importance to the picture of the world. They are in my judgment lagging behind public opinion in this country.

* * *

Looking Westward

It is hard for our people to keep in touch with the internal policy of President Roosevelt. Only a very few profess to know what his gold policy involves and of those who profess only a small number really know. It is rather of the end of prohibition as a federal policy our readers have been thinking. The press for the most part welcomed the decision sealed by the vote of Utah, but it must not be supposed that English people as a whole are forgetful of the courageous experiment which America made, or are blind to the dangers which it will have to face once more.

The negotiations between America and Russia have been closely followed. It is everywhere understood that more is involved than certain trade arrangements and with such news there is bound to be linked the clash of forces in the far east.

* * *

And So Forth

The dean of Durham on behalf of the chapter has offered £1,000 towards the clearing of slums in the city of Durham. The dean is better known as the former headmaster of Eton. He is an excellent writer and a genuine poet.

EDWARD SHILLITO.

Baltimore Hears Many Leaders

Annual Sermon and Lecture Courses List Sixteen Speakers—Lynching Stirs State, But No Action Results

(Correspondence from Baltimore)

BALTIMORE, Nov. 25.—Baltimore is fortunate in having the opportunity this winter to hear 16 of the outstanding religious leaders of the country on two lecture courses. The "New Era Series on Religion and Life" is sponsored by a committee representing the Y.M.C.A., and Y.W.C.A. and the federation of churches, of which Dr. Peter Ainslie is chairman. This course brings to us Rabbi Samuel Goldenson, Dr. H. E. Luccock, Dr. C. C. Morrison, Dr. Rufus M. Jones, Dr. Merton S. Rice, Dr. H. F. VanDusen, Mr. E. T. Colton and Dr. John Mackay.

The "University Lectures on Religion" sponsored by the Johns Hopkins university Y.M.C.A. brings us Rabbi Stephen S. Wise, Pres. G. Bromley Oxnam, Prof. Reinhold Niebuhr, Dr. Ralph W. Sockman, Dr. McIlyar H. Lichliter, Prof. William H. Kilpatrick, Mr. Kirby Page and Pres. William M. Lewis.

In addition to these Dr. S. Parkes Cadman will be in the city the week of Dec. 4 and Dr. E. Stanley Jones the week of Feb. 5, 1934.

* * *

Church Federation
Showing Strength

The federation of churches, under the leadership of Dr. Ross W. Sanderson, executive secretary, has been able to extricate itself from its financial difficulties, at least for the balance of this year. A campaign for $25,000 will be launched early in the new year. The federation, under Dr. Sanderson's leadership, has been showing commendable activity in addition to its financial recovery.

The council of religious education, which is affiliated with the federation, is a real force in this city. The leadership training school which it conducts each winter is among the best in the country. The school was started, we believe, under the leadership of Dr. Nolan R. Best, continued under his successor, Rev. Robert Davids, and now goes forward under the leadership of Dr. Sanderson and Miss Jeanette Lampson, the director of the Baltimore council.

One of the finest pieces of work being done in the city is the council's and the federation's cooperation with the colored churches. Last spring four colored students received the regular 12-unit diploma of the International council. One of these graduates is now part-time director of the cooperative council.

* * *

Lynching Blots
Maryland's Record

The Christian people of the state hang their heads in shame over the recent lynching on the eastern shore. According to the papers the prisoner was returned to the eastern shore from Baltimore under protest. Numerous letters from individuals and organizations have been sent to Gov. Ritchie urging action, but so far nothing much seems to have happened other than the usual perfunctory hearings. If the history of similar instances in the past is to be a guide nothing much is to be expected. A sorry state of affairs!

* * *

Newly United Churches
Celebrate the Reformation

Reformation festivals were held by many of the denominations of the city on Oct. 29 and Nov. 5, utilizing various theaters in the downtown section. (These are more difficult to secure since the repeal of the blue laws.) A union service sponsored by the Reformed Church in the U. S. and the Evangelical Synod was held in the Lyric and in spite of a cold rainy night had a most commendable attendance. This was probably the first union service held by any group of these two denominations since their denominational union became an assured fact. Dr. Paul S. Leinbach was the speaker. MELVILLE HUGH WAY.

Federal Council Joins with
Friends in Coal Area Relief

In order to supplement the government's reconstruction program in the coal areas with an individual human touch, the American Friends service committee and the Federal council plans a cooperative service. Trained field workers will be sent into these communities to act as friendly advisers and as leaders in adult education, recreation and spiritual and social life. The extreme suffering in the coal fields at this time calls for immediate action. The sending out of these workers awaits the receipt of funds. Checks should be made to Olive Van Horn, treasurer Coal Areas committee, and mailed to 105 E. 22nd street, New York city. Clothing should be sent, prepaid, to the American Friends service committee, 1515 Cherry street, Philadelphia.

A Cross-Section of American Preaching—Boston Transcript

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JOSEPH M. RAMSEY, Editor

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Java Is Host to Eastern Students

World Christian Federation Holds Convention in Dutch Indies—Interreligious Relations and Nationalism the Issues

(Special Correspondence)

JAVA, Oct. 16.—An inhabitant of Java wrote recently: "We are always looking at the big world outside but nobody ever seems to notice us." If one thinks of the size of this East Indian archipelago (its length equals the distance from the west coast of Ireland to the Ural mountains) of its population (more than the population of Japan) or of its amazing fertility, one wonders why it has so far played such a relatively inconspicuous role in world affairs. The answer would seem to be twofold.

In the first place, the population of these islands has not yet become sufficiently articulated to force itself on the attention of the world outside. It is not so much one nation with a common culture or tradition as a group of widely divergent races, some looking back toward periods of high cultural achievement, some just emerged from the crudest forms of primitive tribal existence. The growing desire for freedom and the corresponding critical or sometimes hostile attitude to the Dutch government creates of course a new sense of common purpose and of "Indonesian" nationhood among the younger and more educated groups.

But this nationalism is so far largely negative in character and has not yet worked out a definite philosophy and program such as for instance Sun Yat-sen in China or Gandhi in India have given to their respective national movements. A government with a sense of historical perspective would therefore have a unique opportunity to influence the further course of development. Unfortunately, however, the new mood of open or secret authoritarianism has influenced Holland and the Dutch East Indies already so deeply that it seems that this opportunity will not be taken advantage of and the old colonial story of increasing estrangement will be repeated.

* * *

"Open Door" Policy Under Attack

Another reason why these islands do not appear more often in the headlines is that the government is deeply aware of the explosive character of the far eastern situation and that its main interest is therefore to give no pretext to any outside power to interfere in its territory. It attempts therefore to keep order as strictly as possible and (in order to make sure that economic necessity may never be used as a motive for political intervention) it follows a strict "open door" policy. Recently, however, a difficult problem has arisen in this connection. Can the "open door" policy be maintained when the dumping of Japanese goods threatens to ruin certain branches of national economy? And if not, will a policy of protective tariffs not lead to a conflict between Holland and other more powerful nations? Dutchmen of all sorts look upon the risk involved in such conflict with deep concern. It is true that today the Indies cost more money to Holland than they actually bring in, but Holland's internal economy and its whole place in the world are so largely dependent on its colonies, that their loss would mean the end of Holland-as-it-is-today.

* * *

Student Convention Stirs Javanese

It was in this somewhat delicate atmosphere that the World's Student Christian federation brought together its area-conference for the Student Christian movements of the far east, India, southeastern Asia and Australasia in September. The invitation to meet in Java was due to the recent organization of the new Student Christian movement of Java, which wished to be introduced to the fellowship of the neighboring movements. The conference was consequently composed of about 50 students, mostly but not all Christians, from the various races of Indonesia and 50 representatives from the sister-movements in this part of the world.

For the students of Batavia—the main center of student life in this country—who had almost never met students from other countries, those crowded days before the conference, when at many meetings they could hear and meet leaders from all over Asia, opened up a new world. They used the opportunity to the full. At some meetings almost three-fourths of all students in Batavia were present and the discussions and questioning went on indefinitely. Although the large majority were of course Mohammedan, the general attitude was one of keen interest and of some astonishment at the liberal, or sometimes even radical, ideas of these reputedly conservative Christians.

* * *

Leading Issues in Student Eyes

The conference itself was characterized by the absence of any sort of tension between races and nations—although there was sufficient frankness to start a score of diplomatic incidents—and by a strong emphasis on this main question: "How can we find a message which is at the same time thoroughly Christian and thoroughly relevant to the present situation in the orient?" Two aspects of that question came very strongly to the foreground. First the interreligious problem and second the attitude to nationalism.

The first subject was brilliantly introduced by Dr. Kraemer of Java who advocated a combination of an unshakable loyalty to God's unique revelation in Jesus Christ with the widest possible human sympathy with and admiration for other religions. In the following discussions the largest contribution was made by the Indians. Their story of the struggle to relate their Christian conviction with their own national, that is religious, background left a deep impression. It was however significant that there were few who advocated any sort of interreligious relativism. An Indian woman delegate spoke probably for a good many when she summed up her experience: "I came here as one who has tried all along to fit Christ in with my notions and desires. I have learned now how to fit in my notions and desires with Christ." Not a little did the conference owe in this connection to the two addresses of T. Z. Koo of China, whose very simple and genuine call to take the New Testament Jesus seriously left deep traces in the discussion.

* * *

Demand Christians Take a Stand on Nationalism

The discussions on nationalism did not lead to simple solutions but some signposts became visible. It seemed very evident that almost everywhere in the orient Christian movements are now forced to revise their policy of non-commitment regarding the national issue. Students demand a clear answer and refuse to take a message seriously which has no bearing on this most burning one of their daily problems. What shall that answer be? It must be very positive and constructive in its attitude to the nation itself, but very critical in its attitude to the absolutizing of the nation and the idolatry of it. And the supra-national character of the Christian community should be remembered not only as an ideal but as a reality and act as a constant check on our attitude to each other.

Were these just pious thoughts? We will know this probably before long, for if anywhere it will be in this area that Christian students will get a chance to show what they really stand for. One dares however to be hopeful about this young generation of eastern Christians. Some of them declared after the conference that they were rather frightened by the immense demands and enormous responsibility which they had begun to see. But is it not a reason for gratitude and hope that at a time of so much irrelevant Christianity these students in the east took Jesus Christ sufficiently seriously to find his call frightening?

W. A. VISSER 'T HOOFT.

W.C.T.U. Calls Rockefeller Liquor Plan "Chimerical"

The national W.C.T.U. holds that the liquor plans proposed by Mr. Rockefeller are "chimerical and impractical"; the so-called "temperance" ideals of Mr. Rockefeller are mere invitations toward moderate drinking which will lead the country away from sobriety. "The report nowhere recognizes the social and economic losses from liquor; nowhere admits that the actual gains from prohibition were also enormous." "The Rockefeller plan would need angelic administrators in a nation of supermen."

Minnesota Congregationalists Propose Liquor Control Plan

The social service committee of the Minnesota Congregational conference proposes a program for liquor control. It calls for manufacture, importation and dispensation of liquor by state only; liquor to be sold only in state dispensaries, at cost and without revenue; local option as to location of dispensaries; no advertising to increase sales; personal permits to regulate distribution; public school education as to effects of alcohol; penalties for all who become a public menace under the effects of alcohol.

Minister of Chicago Church For 34 Years

Rev. Charles G. Kindred has completed his 34th year as minister of the Englewood (Chicago) Church of Christ.

XUM

Sees "German Christians" Split

Dr. Adolf Keller, European Church Leader, Says Not All Members of Nazi Group Agree with Radicals

(Correspondence from Indiana)

INDIANAPOLIS, Nov. 20.—Dr. Adolf Keller's visit to Indianapolis helped to clear the air about many things which are now happening in Germany, especially in the German church. Dr. Keller addressed two groups at Butler university and a group of ministers. He is in this country for the purpose of delivering the Stone lectures at Princeton seminary, and is giving some of his precious time to lecturing in university centers. He came to Indianapolis from Chicago, where he addressed groups at the divinity school and seminary as well as the American theological society. This stopover was due largely to a personal invitation extended to Dr. Keller last summer in Geneva.

The first fact of importance with which he confronted us was that the German church struggle was a "fighting situation," a state of turmoil revolution and confusion, out of which almost any sort of development might emerge. Dr. Keller wanted it understood that what he related came from him as a neutral Swiss observer and a Christian with ecumenical sympathies. He is the director of the Central Bureau for Relief of Evangelical Christians in Europe. He does not believe in abruptly breaking off relations with German Christianity because that would be an unchristian affront to thousands of Germans who conscientiously and keenly feel the right and the wrong involved in present vital issues. A sharp break would also make it impossible to apply gentle pressure toward modification of nazi policies of church-state relations and of the racial issue. And ecumenicalism, like true internationalism, takes differences into consideration.

* * *

Differences of Opinion Among "German Christians"

Dr. Keller also stated that we must not judge the "German Christian" group as a unit. Some are vehemently anti-semitic, but not all. Some want to eradicate the Old Testament from the Christian faith and substitute the old Nordic myths as a foundation for a more virile Christianity, but again, not all. Some are sincere Christians, who, like Mueller, are far more interested in seeing the church again attended and respected by the German *volk*. It is interesting to note that some of the "German Christians" are citing second-century Marcion as a real Christian who supports their views, because, it will be remembered, he desired to eradicate from Christianity anything that smacked of its Judaistic ancestry, because the God of the Old Testament was not the God and Father of our Lord Jesus Christ! (One can almost see Dr. A. Harnack turn in his grave if he could see to what use his interest and appraisal of Marcion in his last years was put!)

Dr. Keller also showed that some in this group are reviving the old Germanic *Heliand* story, in which Christ is portrayed not as a meek crucified Jesus, but as a strong knight surrounded by trusty comrades who ride forth to battle for righteousness and truth. (The American portrait of Jesus by Todd would certainly be approved by "German Christians" of this type!) It might also be of interest to American readers to know that Dr. F. Gogarten of Jena, the colleague of Karl Barth, in the metaphysical field, has become a "German Christian." Prof. Hirsch of Goettingen is another. So the "German Christian" group is not a homogeneous unit; it includes staunch believers in the old state-church, or people's church idea, as well as ardent anti-semitists.

* * *

Coming Struggle with "Aryan Religion"

Dr. Keller said the worst struggle would come in the battle of the church against the secular religions. Von Ludendorf's naturalistic paganism and anti-Christian "nordicism" and "Thor-Wodinism" is almost too radical to affect the church very much. But there is arising in Germany under Drs. Wirth and Bergman an "Aryan religion," in which they champion the restoration of the Nordic type, with its elements of virtue, strength and fortitude. It is a religion of the superman, a worship of the will-to-live, the will-to-honor.

Side by side with this is the doctrine promulgated by Rosenberg, the editor of the Voelkische Beobachter, widely distributed official nazi newspaper, in which he falls back upon the realism of the race as a God-given gift which men have no right to cross. Assimilation of the Nordic weakens its inherent nature, its god-given "law." His book, "The Myth of the Twentieth Century," proposes an imminent religion of pure activism, a naturalism. As such it is absolutely anti-Barthian, anti-transcendental. Rosenberg believes that the blood contains a God-given "law" (nomos) of race, a metaphysical entity. Recently he has revived Meister Eckhart's mystical idea that the soul contains a spark of the eternal which needs no eternal help or revelation to save it.

This, says Rosenberg, is the realistic doctrine of race which must be applied to the new Germany so that she may be saved and grow strong again. The Jesus presented by Roman Catholicism and liberal and orthodox Protestantism is a weakling, an enemy of virile humanity of Nordic extraction. "Slave morality!" Idealism and the belief in the power of the nebulous idea must go, and a new realism must come in, the realism of family, of race, of state, of the theology of creation and the original orders. Rosenberg even proposes that this new religion ought to have a place alongside the other two historic confessions, Roman Catholicism and Protestantism, as a legal religion.

* * *

Unanswered Questions

Dr. Keller constantly confronted us with the larger issues involved in the German church situation, which are deeply theological. And if I can read between his sentences, he implied that the church must do much deeper thinking and praying before she can say, in the trying days ahead, what is Christian and what is unchristian!

E. G. HOMRIGHAUSEN.

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Minnesota Drys Reopen Fight

Organizations Reach Working Agreement; Plan Temperance Lessons for Schools—Liquor Control Plan

(Correspondence from Minnesota)

VIRGINIA, MINN., Nov. 25.—The Minnesota Allied Drys have revamped the organization and established a state headquarters in Wesley temple, Minneapolis, with Rev. Herbert H. Parish as director. It is the intention of the organization to reach down into every county and precinct to fight the wets politically as well as educationally. An understanding with the Anti-saloon league leads to the plan that the league will continue its work through the churches, while the Allied Drys will stick to the field of local organization. The Anti-saloon league also held a state convention recently in Minneapolis.

* * *

Temperance Instruction Studied

At the request of the Minnesota Allied Drys, a committee of educators has been working on the proposal to establish a course in temperance for use in the Minnesota public schools. The committee consists of Supt. Carroll R. Reed of Minneapolis, Supt. S. O. Hartwell of St. Paul, Principal A. E. McQuarrie of Washburn High School, Minneapolis, Principal Russell Peterson of LaFayette school, St. Paul, P. C. Toning, state deputy commissioner of education, and W. F. Webster, former Minneapolis superintendent.

* * *

Bishop Perry Visits Minneapolis

Minneapolis Episcopalians had the pleasure of entertaining Rt. Rev. James DeWolf Perry, presiding Episcopal bishop of America, at a great union service at the Minneapolis auditorium on Sunday, Nov. 12. Bishop Perry is a great-nephew of Commodore Perry, who just eighty years ago entered Japan, opening it to western influence. In his address, Bishop Perry stressed the value of missions not only in foreign lands, but in the home churches, saying that the future of the Christian church in America is not safe if this country surrenders its responsibility for the people of foreign lands. From his experiences and observations in the far east last summer, Bishop Perry challenges many of the statements of the laymen's foreign mission inquiry.

* * *

Agree to Arbitrate

Austin, Minn., has just experienced a strike of 2700 employes of the Hormel packing company of that city, in which the workers took possession of the plant and maintained a strict blockade of all entrances. The national guard was mobilized at a number of towns in southern Minnesota, but it was not necessary for them to be called out. Gov. Floyd Olson then took a hand and submitted a plan by which the members of the union and the company officials have agreed to submit their differences to the state industrial commission for arbitration. The men have gone back to work and it is the hope that further trouble can be averted.

* * *

In the Interests of Religious Tolerance

On a nationwide tour in the interests of religious intolerance and better understanding between members of different religious faiths, Father John Elliott Ross of the University of Iowa, Rev. E. R. Clinchy, a Presbyterian minister, and Rabbi Morris S. Lazaron of Baltimore, came to St. Paul during the past week and appeared on the platform together at the St. Paul Athletic club.

* * *

Community Training Schools Thrive

The training school for church school workers conducted by the Ramsey County Sunday school association in St. Paul, and the Minneapolis community training school conducted by the Minneapolis church federation, are both experiencing unusual interest this fall. The St. Paul school is held in the House of Hope Presbyterian church with an enrolment 50 higher than that of last year. The Minneapolis school is being conducted two evenings a week, one at Westminster Presbyterian church and one at Hennepin Ave. Methodist church. There are 250 students taking the courses, coming from 53 different churches representing nine denominations. The school is the largest in ten years, and has a faculty of about 20 men and women.

* * *

Liquor Committee Reports

The executive committee of Gov. Floyd Olson's liquor control commission brought in a report the other day, designating the manner in which intoxicating liquor can be dispensed within the state. The report will go to the full committee soon. Among the recommendations of the committee are the following: The state monopoly plan advocated by the Rockefeller survey is definitely rejected. State control under a single salaried commissioner. Licenses to be issued by the state after approval by local governing bodies. Surety bonds to be required from all dealers, to guarantee law observance. Single license fee, to be divided between state and municipality. Gallonage tax on all liquors over 3.2 per cent, 10 cents a gallon on beer and light wines, 40 cents on fortified wines, 60 cents on sparkling wines, whisky and liquors. County option only as to "on sale" licenses. Advertising to be restricted and closely regulated. Law enforcement both by state and local officers. Dealers limited to a retail profit of 20 per cent and wholesale profit to 10 per cent. Manufacturers and wholesalers barred from any financial interest in retail outlets.

* * *

And So Forth

The Minneapolis community fund crusade closed on Nov. 15, $65,000 short of its goal of $1,650,000, but the crusaders would not stop. Armed with pledges reading "Again I am sharing a penny a day more," they started out the next day to complete the goal at which they had been working for the ten days of the crusade.

EDWARD W. STODGHILL.

Turks Celebrate 10th Anniversary

Birthday of Republic Shows Great Gains in Social, Economic and Political Realms—Rejoicings Sincere

(Correspondence from the Near East)

ISTANBUL, Nov. 3.—The celebration of the tenth anniversary of the Turkish republic has not fallen below expectation. Both in Ankara and in Istanbul—in the new and in the old capital—as well as everywhere in the provinces, the display was grandiose, and the rejoicings genuine. Officially, the republic was celebrated; in fact, it was Turkish independence and regeneration that called forth enthusiasm. For it is true that this tenth anniversary is a special landmark in Turkish history. In the country itself, economics and reconstruction have reached a stage where an impressive balance-sheet may be shown, and in foreign affairs, it coincides very closely with an unprecedented increase in Turkish prestige abroad. By pledging herself to oppose any forceful territorial modification in Thrace, Turkey, for the first time has committed herself to an actively anti-revisionist policy.

* * *

What Ten Years Has Seen Accomplished

Many fundamental things in the panorama of Turkish development have changed during the past decade. Summed up, Turkey's efforts, in that period, appear as an attempt to westernize her institutions, to extend her citizens' activities to all branches, and to make herself as little as possible dependent on foreign imports. As there has not been anything in the way of a five year plan, no possibility is given of taking any original estimates as a yardstick of judgment. Yet, by common accord, success is the verdict to be pronounced.

Since 1926, all legal codes have been replaced by new ones, either wholly borrowed from western countries, or composed under their influence. The most important of these changes was the adoption of the Swiss civil code, which meant the rejection of religious law, the abolition of polygamy, and the removal of the legal subordination of the weaker sex to the stronger. The principle of the independence of the judge has been strengthened, and to it has contributed the increase of his salary by about 200 per cent. Thirteen magistrates are women, graduates from either the Istanbul or the new Ankara faculty of law. The total number of women who have graduated from them is 78 and to them must be added those who received their diploma abroad.

As compared to 1924, the school and university-going youth of both sexes last year numbered 593,593 against 349,580 then. About two thousand elementary schools besides professional schools of all descriptions have been opened. The Ankara agricultural university employs foreign professors and has reached a European standard of efficiency, while the recent appointment to the new Istanbul uni-

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versity of about 30 foreign professors, partly of international repute, opens new vistas of far-reaching possibilities. The effects of the script revolution begin to be fully felt only now, and are illustrated by the fact that, whereas in 1927 only 685,040 persons could read and write, their number, thanks to the compulsory adult schools, has been increased by 2,013,255.

* * *

Roads Built; Devastated Areas Repaired

Ismet pasha's government has been a road-building government. Town roads, formerly scarcely aggregating 900 km., today exceed treble that figure; village roads, which measured some 11,000 km., have reached a total of 39,052 km., and highways, developing at a similar pace now exceed 30,000 km., against 18,335 km., of which 13,885 were in need of repair in 1923.

At the end of the war of independence, 414 villages were completely and 463 partly burned down, with 57,203 houses completely and 5,701 partly destroyed. These figures refer neither to the vilayet of Manissa, where devastations were tremendous, nor to Thrace. The government contributed to the restoration of 19,279 and the erection of 4,567 new houses. Simultaneously 379,913 Moslem refugees were installed without any foreign help. Among many other things, they were given 22,894 pairs of oxen, 27,501 ploughs and agricultural machines.

Railway building has been a much controverted, but tenaciously pursued item of Ismet pasha's internal policy. To the 4,083 km., of rails which the republic inherited from the sultanate, 1,993 km. were added in the past ten years, while further 1,016 km. are under construction and will be completed by 1940.

The widening of Turkish-conducted banking activity has been another outstanding factor in the national development. In 1920, there were only ten Turkish banks with an aggregate capital of TL. 17,793,957. Today, they number 44 and their capital is TL. 76,195,850.

* * *

Industrial Production Shows Great Gains

Turkish industrial activity deserves special mention. Encouraged by a law passed four years ago, it has been conducive to a gradual and natural reduction of imports. Thus cotton goods are now produced in the country in the proportion of 37 per cent of the total needs, and by 1936 it will be doubled. Last year, the local production of woolens already took care of 74 per cent of the local consummation. A few months hence, it is expected, it will reduce the import of foreign cloth to a negligible quantity. This is already the case regarding silks, and the most fashionable of Istanbul shops have but a very small sale of foreign-made silks. Sugar is now produced at the rate of 27,549 tons a year, or about one-half of the consumption. The erection of two more sugar factories will make it possible next year to eliminate foreign sugar imports altogether. The leather, flour, and soap used are throughout Turkish-made.

Still, to this picture there is a shadow. Many of the achievements are due to state intervention through state-owned, state-controlled, or otherwise privileged institutions. Private capital is scarce, and the crisis is severely felt. The margin of benefit left to small industrial enterprises is insignificant, while little allowance is made for the amortization of the plant. Although the governing popular party claims to be "etatist," there is no clear statement as to the extent to which the state wishes to maintain its present participation in economic enterprises. Its share in industrial activities may well be due to its desire to serve as a model for individual action, and there is no ground to suppose that this course may prove more inefficient than any other.

E. GUERON.

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Utah's Wet Vote Blow to Mormons

Church's Word No Longer Dominates State—Liquor Control Is Worrying Denver—Klan Reviving

(Correspondence from Colorado)

DENVER, Nov. 16.— The disintegration of the Latter Day Saints (Mormon) church as a political unit was demonstrated by defeat of the 18th amendment in Utah. The church worked officially to retain the amendment and vindicate "the fruits of 100 years of temperance education." They were able to deliver a large vote in the rural areas where the population is almost 100 per cent Mormon; but the church was divided by those leaders who deserted their church on this issue to stand with the national administration. The prohibition clause in the state constitution was also repealed. The state remains bone-dry by statute, but beer has been sold openly for some time in Salt Lake City.

* * *

Liquor Control In Colorado

A Denver newspaper published the story that Colorado had been enriched since April 8 by $133,438 which has come from the sale of wine, beer and alcohol licenses. It is needless to say that they did not add that the administration of this department has cost the state more thus far than it has yielded in revenue. A great furor has been caused by the plan to build a beer garden across from North high school. The city council arose heroically to the situation by passing an ordinance that beer cannot be sold within 300 feet of school buildings, except where it is already being sold. Drunkenness and the consequent traffic accidents have arisen so alarmingly that the Denver Post is trying to stimulate community effort to give jail sentences to everyone convicted of driving while under the influence of liquor.

* * *

Klan Shows Signs Of Revival

The K.K.K., which was once so strong that it dominated the state government, is apparently raising its head again. The klan planned to enter the NRA parade at several points. The Junior Catholic Daughters were assigned to march behind one of their floats and only two units ahead of the Edgewater Women's Klan No. 10. They protested and the Jews joined in the threat to withdraw from the parade if something was not done. The klan units were ordered out of the parade.

* * *

Toleration Team to be Given Large Hearing

Elaborate plans are under way for the visit of Father John Elliott Ross, Rabbi Morris S. Lazaron, and Rev. Everett R. Clinchy representing the National Conference of Jews and Christians. A mass meeting will be held for young people on Sunday afternoon. The team will speak from some of our leading pulpits at the regular Sunday services and to a chamber of commerce luncheon on Monday. A mass meeting will be held in the city auditorium. We pride ourselves in Denver that there is a splendid feeling between our various groups, but two incidents have shown the need of further effort of the type represented by this team. The lay officials of a leading Protestant church frowned upon the occupying of their pulpit by a Jewish rabbi. The Catholic bishop has cooperated but asked that his young people should be omitted from the rally for youth.

* * *

Protestant Ministers in Jewish Service

Rabbi William S. Friedman, Temple Emanuel of Denver, is "the cock of the walk" in this city, according to his good friend and fellow patriarch, Bishop Irving P. Johnson of the Episcopal church. Dr. Friedman is following his usual custom of inviting fellow clergymen to "speak from his pulpit" at the regular Friday night service preceding Thanksgiving. Protestant, Catholic and Jew have usually shared the preaching at the service. Three Protestant ministers will divide the time this year with Rabbi Friedman. Dean B. D. Dagwell, of St. John's cathedral (Episcopal) and Dr. James E. Crowther, Trinity Methodist church, will be heard for the first time in this service.

* * *

Negro Pastor Honored

Rev. George Prince, pastor of the Zion Baptist church of Denver, has been chosen president of the National Colored Baptist convention. During the six years of his ministry in this city, he had led his people in the purchase of one of the fine old church buildings of the city, and the enlistment of the largest membership of any colored Baptist church of the state. Rev. J. M. Brown has retired from his pastorate of the Shorter A. M. E. church, where he has rendered conspicuous service to one of the largest colored congregations in the city. He has taken residence in Pasadena, Calif. and is being succeeded by his brother, Rev. Russell S. Brown of the Mt. Zion Congregational church of Cleveland, O.

VERE V. LOPER.

Federal Council Program

Quarter-Century Anniversary at Capital City Faces "Present Hour"

The general theme for discussion at the 25th anniversary meeting of the Federal council, held at Washington, D. C., this week, Dec. 6, 7, is "Advancing with Christ." Organizational matters, reports and resolutions, are being omitted, and attention is being concentrated upon the renewal of the spiritual life of the churches and the nation. Most of the sessions are held at the New York Avenue Presbyterian church.

On Wednesday, Dec. 6, Dr. A. W. Palmer will deliver an address on "The eternal God and the present hour." Hon. Alanson B. Houghton will lead a discussion of the question, "What is required for a spiritual advance in the relation of the churches to world peace?" Bishop John L. Nuelsen of Zurich, Switzerland, will open a discussion on "What can we learn from the present struggle for spiritual freedom in German Protestantism?" On Thursday morning, Rev. Albert E. Day of Baltimore will speak on "The significance of Christ for the world today." The question of the relation of the churches to the liquor problem will be considered, and Secretary H. A. Wallace will lead in a discussion of the relation of the churches to the economic crisis. Thursday afternoon Bishop J. A. Gregg of the African Methodist church will consider the relation of the churches to the race problem, and Mr. William Green, of the American federation of labor, will discuss "What is required for a spiritual advance in the relation of the churches to labor?" Fred B. Smith will speak on the subject, "Why fuller church cooperation is essential to spiritual advance."

At the anniversary meeting of the council, to be held in Constitution hall on Wednesday evening, Dr. Adolf Keller of Geneva will bring greetings from the churches of Europe, and there will be addresses by President Roosevelt and Dr. Albert W. Beaven. At this meeting Dr. John Finley Williamson and his Westminster choir, of Princeton university, will present the musical program.

Secretary Wallace Will Deliver Alden-Tuthill Lectures

Hon. Henry A. Wallace, secretary of agriculture, has been chosen to deliver the Alden-Tuthill lectures at the Chicago theological seminary this season. The lectures will be given during "Ministers' week," which has been scheduled for Jan. 29-Feb. 2, at which time many Congregational ministers from all surrounding states are expected to come to the seminary for a week of short courses, lectures and open forums. Secretary Wallace will speak on some subject dealing with the religious implications of rural life. He is a member of the Episcopal church.

BOOKS RECEIVED

Heredity and Environment, Studies in the Genesis of Psychological Characteristics, by Gladys C. Schwesinger. Macmillan, $4.00.

The City Without Walls, an Anthology Setting Forth the Drama of Human Life, arranged by Margaret Cushing Osgood. Macmillan, $4.50.

Collected Poems of William Butler Yeats. Macmillan, $2.50.

America Self-contained, by Samuel Crowther. Doubleday, Doran & Co.

Japanese Festival and Calendar Lore, by William Hugh Erskine. Kyo Bun Kwan, Tokyo. Bethany College Book Store, Bethany, W. Va., $1.50.

Living Water, by Linton Holland. Stratford, $2.50.

Four Score Years of Sport, by Walter G. Kendall. Stratford, $2.00.

The Weeping Butterfly, by Paul Stephen Slaby. Stratford.

The Moon Mender, by John Richard Moreland. Kaleidograph Press, Dallas, $1.50.

Mixed Pastures: Twelve Essays and Addresses, by Evelyn Underhill. Longmans, $2.00.

Slavery in Mississippi, by Charles S. Synder. Published for American Historical Association by Century-Appleton Co., $3.50.

The Christmas Road, by Mabel Nelson Thurston. Revell.

Something Ere the End, the Last Messages of Henry Howard. Revell, $1.50.

Two Elizabethan Puritan Diaries by Richard Rogers and Samuel Ward, edited by M. M. Knappen. American Society of Church History, 5757 University Ave., Chicago, $3.00.

Mesa Land, the History and Romance of the American Southwest, by Anna Wilmarth Ickes. Houghton Mifflin Company, $3.00.

XUM

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Aggie Appleby, Maker of Men

(Wynne Gibson, Charles Farrell) (RKO) Gutter Aggie's tough lover being jailed, she bumps into young, scholarly, unsophisticated Bostonian of good family but long suppressed at home. Aggie "makes a man of him" along lines of her absentee lover, and soon he outfights them all. Largely absurd.

For A: Mediocre. For Y: Trash. For C: No.

Dancing Lady

(Joan Crawford, Clark Gable, Franchot Tone) (MGM) Rather wholesome back-stage story of hardworking heroine's dancing career, which wealthy suitor tries to ruin to win her hand. She saves career and marries her producer. Few but fine chorus and dance numbers. Quite free from usual vulgarity.

For A: Good of kind. For Y: Entertaining. For C: Little interest.

Havana Widows

(Joan Blondell, Glenda Farrell) (1st Natl) Cheap golddigger farce about two brazen chorus girls on swindle trip to Cuba. Stale and tawdry mixture of slang, wisecracking, crookedness, booze, vulgarity, so continuous as to be monotonous. Shoddy hash of stupid sensationalism.

For A: Trash. For Y: No. For C: No.

Private Life of Henry VIII

(Charles Laughton and English cast) (U.A.) English production (as it should be), gorgeously costumed and set, finely directed and acted, with masterful portrayal by Laughton of the king. Shows chiefly the jovial, sporting, and lecherous sides of Henry's colorful career. A picture of distinction for the intelligent.

For A: Notable. For Y: Very doubtful. For C: No.

Rafter Romance

(Ginger Rogers, Norman Foster) Light comedy built around humorous situation of boy and girl who become sweethearts without knowing that they occupy the same attic room, she at night while he works, and he during the day. Mostly unobjectionable save for very distasteful role given to Laura Hope Crews as amorous old tipster.

For A: Hardly. For Y: Fair. For C: No.

White Woman

(Charles Laughton, Carole Lombard) (Para) More lurid sex stuff in the tropics, with very tough men after the lone white woman. Uses Charles Laughton as the bestial, ultra-cruel husband of the heroine. Gruesome thrills, depressing atmosphere.

For A: Unpleasant. For Y: No. For C: No.

Wild Boys of the Road

(Frankie Darrow and ordinary cast) (1st Natl) Well-intentioned social problem picture. Naive introduction shows "gay life" of high school kids. Depression strikes their working-class parents, and boys leave home to find jobs and help parents. They fail, turn vagabonds, and finally genial judge saves them. Elementary sensationalism.

For A: Hardly. For Y: Harmless. For C: Doubtful.

Best Recent Films for the Family:

Dangers of the Arctic	F. P. 1
Paddy the Next Best Thing	Way to Love
Lady for a Day	S.O.S. Iceberg

Films of Special Interest to Adults:

Voltaire	Bitter Sweet
One Man's Journey	Berkeley Square
Ever in My Heart	Right to Romance

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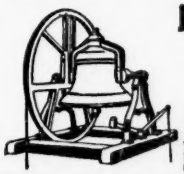

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